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February 17

TRAVELS

IN

THE HOLY LAND.



FRONTISPIECE.

TRAVELS
IN
EGYPT
AND
THE HOLY LAND,

BY
WILLIAM RAE WILSON, Esq.

Thou shalt arise and have mercy upon Zion.
For thy servants take pleasure in her stones and favour the
dust thereof. *Psalms cii. 13. 14.*

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TO
HER ROYAL HIGHNESS .
MARIA LOUISA VICTORIA OF LEINENGEN,
DUCHESS OF KENT AND STRATHEARN,

*THESE TRAVELS IN EGYPT
AND THE HOLY LAND;*

WHICH WERE HIGHLY PROMOTED BY
HER LATE ILLUSTRIOUS CONSORT
EDWARD, DUKE OF KENT AND STRATHEARN, K.G. K.P.,
FIELD-MARSHAL OF HIS MAJESTY'S FORCES,
GOVERNOR OF GIBRALTAR,
AND COLONEL OF THE ROYAL SCOTS,

WHOSE LOSS,
AS A STRENUOUS ADVOCATE OF SUFFERING HUMANITY,
WILL BE DEPLORED,
AND HIS MEMORY REVERED,
BY EVERY BENEFACTOR OF MANKIND;

IS DEDICATED,
WITH HER ROYAL HIGHNESS'S PERMISSION,
BY HER DEVOTED,
AND FAITHFUL SERVANT,

WILLIAM RAE WILSON.

INTRODUCTION.

THE remarkable dispersion of the Jews throughout the world, retaining all the characteristics of a peculiar people, and yet unmixed with those nations among whom they sojourn, bears most striking testimony to the truth of prophecy in the New Testament, while the actual existence at this day of many customs described in the Old, may be considered as a species of monumental evidence to the general veracity of the whole of the Sacred Volume. This opinion I am humbly disposed to entertain, since repeatedly in the course of travelling through the Holy Land, I felt as if I had been an actual *witness* to some of the most impressive incidents recorded in the Book of Inspiration, so distinctly were events brought before me by the living manners and usages of the present inhabitants, with that wonderful accuracy which still renders Biblical descriptions, *mirrors*, as it were, of the scenery and local customs of this country.

Although it is not under an expectation I shall be able to add any thing of importance to the information contained in the works of those travellers who have visited this most interesting region, that I sit down to arrange into a narrative the notes and memoranda of a long journey; yet, it is in the humble hope of contributing *something*, which may dispose Sceptics and Unbelievers to feel surprised that things of such great antiquity as those customs described in this sacred fountain of truth should have been protected, or kept alive, from those changes incident to the lapse of time and vicissitudes of human affairs, as if these had been preserved in their entire original state, to confirm to all ages, the authenticity of that record which they are so wonderfully calculated to illustrate.

“The true and faithful,” I am led to presume, may be otherwise affected. This distinct class of persons, in all probability like myself, instead of expressing emotions of mere surprise, will, on the contrary, feel the glow of a higher sentiment in their souls, accompanied with reverence and delight, when they discover the mute things of those hallowed scenes, and the mountain, and cavern, giving testimony to that trust which may be confidently reposed in the promises of Jehovah.

To the Believer and the Sceptic, then, I am to address myself. Of the latter I only venture to ask a patient and attentive hearing. I cannot express the confident hope that he will sympathise with me in that devotional feeling with which I was impressed ; but, as he professes to entertain respect for truth, he may, perhaps, in the simplicity of my statements, meet with some few circumstances which, if he deny the inference I shall deduce from them, he must at least acknowledge to be remarkable. From the former, however, I claim more, since I would call on him to contemplate and admire that astonishing wisdom, which, with such materials as the manners and customs of countries that have undergone such variety of changes, and passed under the dominion of so many masters, have contributed, as it were, to constitute a steadfast monument which serves to corroborate the revelation, which has been unfolded of its own eternal and unchangeable nature. From the scientific I can only expect to meet with some degree of indulgence.

The reader will do me the justice to believe, that it never entered into my contemplation at any time during the journey, to write and send forth to the world a publication of this nature, otherwise I might have examined more critically such

countries, with their customs, and, in that view, resided longer among the natives. On returning to Britain I was strongly urged by many friends to commit the travels to writing, to whose wishes I yielded with reluctance, not only under the conviction of my inability to draw up a composition in such a manner as the importance of so interesting a subject called for, but from not having appeared before the public in writing at any former period.

In the following pages it forms no part of my pretensions to aspire to literary fame or elegance of language and style, since those exclusively pertain to genius and talent; and therefore I shall submit to the charge of literary deficiencies, if I am permitted, and it is the utmost extent of my wishes, to attain the very humble merit of having seen all the various objects I have described, under the influence of reverential awe and piety.

On the whole, should any thing I have advanced contribute to show, in some respect, the marked coincidence of these countries and their manners, as they exist at this moment, with the Book of Inspiration, if the faith of Believers is confirmed, the scruples of Sceptics and speculations of Visionaries removed, and a blow be given to those pernicious

cious publications, stalking about with gigantic strides, the diabolical intention whereof is to undermine the word of God, although of sovereign authority, and worthy of the highest possible acceptation, being the oldest record in existence, and which has been the support and strong consolation, during all ages, of millions of the human race, my object will be most fully accomplished.

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TRAVELS
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CHAP. I.

DEPARTURE. — PARIS. — MARSEILLES. — PROFANATION OF
THE SABBATH. — OBSERVATIONS. — EMBARKATION. —
CANDIA. — ST. PAUL. — COAST OF EGYPT. — TERRIBLE
TEMPEST. — ENORMOUS FISHES. — PROPHET JONAH. — AR-
RIVAL AT ALEXANDRIA. — HARBOUR. — PACHA.

AFTER being favoured with letters of recom-
mendation from my Illustrious and lamented
friend, his Royal Highness the Duke of Kent, and
from the Marquis of Londonderry, as also private
individuals, and a Patent Letter which I had re-
ceived when in Rome from the Propaganda Fidei,
addressed to the Convents in the Holy Land*,

* I regret that, from having lost this curious document,
I am unable to insert it in the Appendix.

I set out from London on the 26th October, 1818.

I shall not describe my journey from thence to Marseilles, the point from which I intended to embark, beyond observing, that I received, on passing through Paris, politeness, and additional letters from his Excellency Sir Charles Stuart, the British Ambassador, and his Excellency Viscount Chateaubriand, now at the Court of London, who had travelled through Palestine. Several Greek and Arab Chiefs and Ecclesiastics also favoured me with letters of recommendation.

I followed the beaten track as expeditiously as the usual mode of travelling in France permitted, a country which, in all its features and characteristics, has been often the subject of distinguished writers.

At Marseilles I fortunately met with Mr. Barker, the English Consul of Aleppo, on his return to Britain, who advised me to forward a letter which his Royal Highness had addressed in my favour to Sir Robert Liston, British Ambassador at Constantinople, and beg the favour of his Excellency to procure and address to me at St. Jean d'Acre, the necessary *Firman or Passport* for a traveller from the Grand Signior; a suggestion which I immediately adopted. At the same time Mr. Barker gave me letters to different Consuls, and, in short, in a handsome

manner, afforded every information to facilitate the expedition.

During my stay at Marseilles, most part of the time was occupied in making the necessary preparations for the voyage, which chiefly consisted in furnishing a supply of Coins to defray expences, and Watches to offer as presents, according to a practice in the east, to the different Chiefs from whom I might have occasion to claim protection, require escorts, or other favours.

On Sunday, the 25th of October, I attended divine service in the Protestant church, when an interesting discourse was delivered by a young clergyman, on the words — “ My son, give me thy heart, and let thine eyes observe my ways.”* On this occasion it was refreshing to my feelings to enjoy the blessing of the Gospel in a foreign land, in the contemplation of that journey I was about to undertake. After our own simple and impressive mode of worship, all the pomp and pageantry of the Romish ritual appeared to me as the mere mimic exhibitions of the stage.

In the evening I was shocked to find that here, as in other parts of the continent which I had visited, the Catholics had given themselves up to all kinds of sensual gratifications; every

* Prov. xxiii. 26.

species of folly and buffoonery by way of amusement was indulged in; and, in particular, the public Theatre was thrown open, where crowds of persons were absolutely pressing for admission. Nothing has appeared to my mind more astonishing and inconsistent, than to find members of the Catholic persuasion, who appear to profess such strict ideas with respect to all institutions connected with their religion, entertain so little reverence for the Christian Sabbath, as almost totally to disregard this particular day, which has been so solemnly and expressly instituted by the Almighty himself in commemoration of that great event, the Creation of the world, which was accomplished in six days; and who loudly proclaimed to his creatures, in reference to that of the seventh, the great commandment, "*Remember that thou keep holy the Sabbath day.*"* When I passed through Amiens, I recollect having seen many people on the Sabbath stepping out of a church after finishing their devotions, situated upon *one* side of a street, and going into a theatre directly op-

* "My Sabbaths ye *shall* keep: for it is a sign between me and you throughout your generations, that ye may know I am the Lord."

"It is a sign for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Every one that *defileth* it shall surely be put to death."—Exod. xxxi. 13, 14. 17.

posite to it on the *other*, which forcibly brought to my recollection the words of the Satirist.*

It would appear that even the Bells of the church had no effect in banishing Satan, although at the erection of these it forms part of a benediction offered by the Bishop, that "when they sound the Devil may tremble and *fly off*, and his fiery darts fly *backward*." †

It is further remarkable, that notwithstanding that extreme passion which has been manifested on the part of the French, for this sort of amusement, it has been expressly condemned in a distinguished discourse, delivered by one of the most enlightened Fathers of the church which that nation has ever produced.‡ Considering there are about twelve Theatres in Paris, and

* "Where'er the Lord erects a house of prayer,
The devil's sure to build a Chapel near;
And 'twill be found upon examination
That Satan has the *largest* congregation."

† "Get thee hence Satan." — Mat. iii. 10.

‡ "You have only to decide, whether you can connect the glory of Jesus Christ with the pleasure of a theatre. What! The theatres are the works of Jesus Christ! These blasphemies strike me with horror. Would Jesus Christ preside in assemblies of sin, where every thing we hear weakens his doctrines, where the poison enters the soul by all the senses, and every art is employed to inspire, and awaken, and justify the passions he condemns? Every Christian ought to abstain from them, however innocent he may flatter himself to be, in bringing from these places an untainted heart; it is sullied by being there; since by his presence

seventy Shows, and three hundred and seventy other Theatres over the different Departments in France, all thrown open every Sabbath evening, some calculation may be formed of the extent of that train of evil which must arise from so flagrant a violation of the Divine commands; and which occurs in a land where pure and undefiled religion is held out to be practised. I can only exclaim, thank God, no such irreligious practices take place in my own happy country.*

The extraordinary circumstances which had here fallen under my observation, appear to be awfully instructive. They declare that the forms of superstition have lost their energy, even for maintaining *formal* decency. As to the worship of Protestants, although they who adore the Almighty in that character are seldom so gross as to go direct from the Church to the Theatre, yet they require admonition, and ought to take warn-

alone, he has participated in the works of Satan, and *violated the most sacred promises he had made to Jesus Christ and to his church.*"—MASSILLON.

"It is at the theatre, our Daughters are taught the art of skilfully conducting an intrigue, of concealing from their Parents the secrets of their hearts, and of cherishing a passion condemned by propriety, and morality."—ABBE CLEMENT.

* ————— I love thee still,
My country! and while yet a nook is left,
Where English *minds and manners may be found*,
Shall be constrained to love thee. COWPER.

ing. How, it might be asked, is the evening of the Sabbath spent? If men betray then a spirit of frivolity and careless levity, does not this develop the secret, that their worship has been without *power*? The caballing walk or visit, for purposes of mere amusement, or empty talk, proclaims that the grimace of the church was an impious lie; and it may be a preparation for bolder iniquity on that sacred evening; such as bull-fighting, cards, dancing, and other amusements, which are so much at open war with that "spirit" in which accountable beings ought to be "on the Lord's day."

On Monday, the 26th of October, I embarked on board of a new French vessel, the *St. Jean Baptist*, direct for Alexandria, in Egypt. I agreed to pay for the passage fifteen Napoleons*, lay in my stores, and if, in the event, at the end of the voyage, I was satisfied with the civility and attention I should experience from the Captain, I promised to give something more as gratification on that head.

A voyage in the Mediterranean has been so frequently described, that no circumstance which occurred can derive any novelty from my pen. I encountered the usual baffling and tempestuous winds, which are so often alluded

* £12. 10s. sterling.

to in classic writers and the sacred Scriptures, as marring the enterprises of ancient navigators. Frequently we were at one moment in a dead calm, and at another a hurricane set in, which threatened to upset the vessel. In passing the island of *Candia*, formerly denominated *Crete*, (for the Franks * only have superseded the classical name, since it is still so called by the Greeks,) it brought to my recollection, that here the Gospel was planted by St. Paul himself; but, alas, the vineyard is overrun with the weeds of Greek and Roman error, and Mahomedan devastation, thus verifying the expressions of the great Apostle, that — “*Paul* may plant, and *Apollos* water, but God giveth the increase.” Of this great convert of the faith having been the first to carry the glad tidings of salvation into *Crete*, no doubt can be entertained, since this is so distinctly proved in his address to Titus.*

The cloudy and tempestuous weather which prevails between this island and the coast of Greece, has in all ages been the cause of serious alarm to mariners, insomuch that the hazards of the passage are proverbial. The authenticity therefore of Revelation, in my appre-

* A name applied to Europeans.

† “For this cause I left thee in *Crete*, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” — Titus, i. 5.

hension, derives the strongest confirmatory evidence from what is recorded respecting the voyage of this Ambassador of Christ, when considered with reference to what happened to him about that place.*

Here it may be proper to observe, that many are disposed to think that *Swallows*, from disappearing in winter, secure a retreat in some sequestered spot, where they sleep or sink into a torpid state, and are only awakened by the influence of spring. I apprehend, however, this to be a mistake; and that the fact is, their *migration* is annual and regular. Of this I had the strongest proof in those immense bodies which I perceived pushing their way in the direction of Egypt, from Europe, during the present month, when the winter is about setting in. They return to our climate in the beautiful season of the year, and

* “ And when neither sun nor stars in many days appeared, and no small *tempest* lay on us, all hope that we should be saved was then taken away.

“ But after long abstinence, Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

“ And now I exhort you to be of good cheer, for there shall be no loss of *any man's* life among you, but of the ship.

“ For there stood by me this night, the angel of the Lord, whose I am, and whom I serve. For I believe God, that it shall be, even as it was told me.”—Acts, xxvii. 20—23. 25.

Revelation itself seems to confirm this. * There are, indeed, many passages in Scripture where this particular bird is specially alluded to. It appears to have been one of a *privileged* kind which was permitted to construct its nest in the cloister of the sanctuary of Jehovah †, and also ranked among those whose likeness, as an object of idolatry, was reprobated under the Mosaic dispensation. ‡

In speaking of these birds I cannot, in passing, refrain from mentioning a circumstance related to me by a friend, expressive of their industry and fidelity to each other. A Swallow built a nest under the porch of his house, which happened to fall during a storm. In consequence of this the place was surrounded by a number of swallows, who, with the utmost industry, co-operated, rebuilt the nest, and after putting the original proprietor in possession, left it. But to return to my narrative.

After passing Candia we had a pleasant run to the coast of Egypt. The wind was in general

* "The swallows observe the *time* of their coming."—Jeremiah viii. 7.

† "Yea, the swallow hath found a nest for herself, where she may lay her young; even thine altars, O Lord of Hosts! my King and my God."—Psal. lxxxiv. 3.

‡ "Take heed lest ye corrupt yourselves, and make the likeness of *any winged* fowl that flieth in the air."—Deut. iv. 15, 16, 17.

favourable, the weather cheerful, and very warm for the season, as we approached Alexandria. When, however, the famous pillar of Pompey came into view, the breeze from the low, sandy Egyptian coast came off, and forced us to beat about. Nothing in the course of the voyage was more disagreeable than this tantalizing situation ; but at night I was gratified with the sight of a phenomenon, which had never struck me so forcibly on any former occasion. The sky appeared to be remarkably serene, and the depth of its azure so pure and beautiful, that the stars shone with a brilliancy, of which it is not possible to convey an adequate idea to the inhabitants of our humid atmosphere. The view of the heavens * off this particular coast, I shall ever remember as one of the most splendid displays of the magnificence of creation. But when I looked at those glorious orbs as they sparkled in the unblemished crystal of their spheres, I could not refrain from exclaiming, in the language of holy writ, if the “stars are not pure in God’s sight, how much less *man* that is a worm, and the son of man which is a worm.” †

* “ Ah ! Lord God, behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee.” — Jeremiah, xxxii. 17—19.

† Job, xxv. 5, 6.

On the second night the wind from the shore freshened into a gale, when a considerable degree of anxiety on board began to prevail about our provisions; lest they might be exhausted before the completion of the voyage. The Captain, who, it may be mentioned, had previously boasted he had "*Holy water*" on board, without which he never attempted to put to sea, appeared to have no faith in his only safeguard, but in a frenzy of passion blasphemed the name of God, and chided the winds with horrid oaths and imprecations, as if these could give heed to the angry remonstrances of a mere worm of the dust. The gale increased to a frightful tempest *, which forced us to stand out to sea. Another passenger and myself were shut up under hatches. Every sail was furled, and the vessel allowed to encounter the pitiless gale under bare poles. The thunder on this occasion was terrific; and at times the bark appeared as enveloped in flames by lightning †: This night was indeed awful, and will be memor-

* "The Lord sent out a *great wind* into the sea, and there was a mighty *tempest in the sea*, so that the ship was like to be broken." — Jonah i. 4.

† "Thou shalt be visited by the Lord of Hosts with *thunder*, and with *storm*, and *tempest*." — Isaiah xxix. 6.

"Praise him all deeps. Praise him stormy wind fulfilling his word." — Psalm cxlviii. 7, 8.

"His praise ye winds that from four quarters blow."

MILTON.

able. The stars between the clouds appeared to be reeling from their courses, and the billows around sparkled and flashed. In short, it was with the greatest possible difficulty, that the Captain and Mariners could keep a moment's firm footing on the deck of the vessel, which groaned as she plunged into the hollow of the waves ; and all of us concluded we should be hurried into that world which is eternal. Every thing indeed proclaimed, that we were totally out of the power of any human Being, and altogether in the hands of that Almighty One, " who hath measured the waters in the hollow of his hand." *

In the course of the following day, when this dreadful tempest had abated, we observed several very large *fishes* sporting about the ship, some of which could not be less than sixty feet in length, and appeared as long as the vessel itself. This leads me to observe, that *Sceptics* are known to be in the practice of disputing, nay, reviling the veracity of the book of Jonah, by contending that there are no fish of such magnitude in the Mediterranean sea, as that described to have been the miraculous preserver of the Prophet.† But in the exact same portion of the sea where the vessel with Jonah had encountered

* Isaiah, xl. 12.

† " Now the Lord had prepared a *great fish* to swallow up Jonah." — Jonah, i. 17.

the tempest, have I been witness to their existence; and after a storm had subsided, in which perhaps the agitation of the waters had roused these enormous Monsters from their oozy beds in the caverns of the great deep.

About four o'clock in the afternoon of Saturday, the 28th of November, we at last entered the port of Alexandria, when an armed Arab came on board. I was surprised to find so many vessels of all nations in the harbour, having been led to expect from the desolation of Egypt, that I should have seen this great ancient Port almost empty.

But Egypt, even under her change, is so endowed by nature, with extraordinary fertility, that she still continues to pour her corn and fruits from the horn of abundance, into the lap of other nations. In opposing avarice to tyranny, commerce has here still preserved her seat, and by the benefits which she has shewn herself capable of bestowing, has obtained in Mahommed Ali, the present popular Pasha or Governor of that extensive country, a most indefatigable and powerful protector.

CHAP. II.

ALEXANDRIA. — ABOLITION OF THE DISTINCTION OF HARBOURS FOR THE MAHOMEDANS AND CHRISTIANS, BY COMMANDER OF THE BRITISH ARMY. — CONTRAST BETWEEN THE ENGLISH AND FRENCH FORCES. — EXALTED OPINION ENTERTAINED OF THE FORMER BY THE EGYPTIANS. — SHORT HISTORY OF THE WAR. — REVOLUTION. — MAHOMMED ALI DECLARED PACHA, AND CONFIRMED BY THE PORTE. — IMPROVEMENTS UNDER HIS GOVERNMENT. — GRAND CANAL FROM THE NILE TO ALEXANDRIA. — ANTIEN PREJUDICE AS TO THE HARBOURS RENEWED. — DEMAND OF BRITISH CONSUL THAT THE PRIVILEGES CONCEDED TO SIR JOHN STUART SHOULD BE EXERCISED. — GRANTED. — IMPORTANT EFFECTS TO EUROPEANS. — OBSERVATIONS ON THE PLAGUE. — HOSPITAL AT ALEXANDRIA.

ALEXANDRIA, or *Scandaria*, as it is sometimes called, was built by Alexander the Great ; but no part of the old city can now be described otherwise than as a mass of ruins, weeping, as it were, over fallen grandeur and the ravages of time. A portion, however, of the antient walls is still standing.

The modern town, in its general effect, appears to be most wretched and mean, and has an air of squalidity and poverty which it is extremely difficult to depict ; in fact, with the exception of the palace of the Pacha and the houses of the Cou-

suls, especially that of the *British*; the habitations are deplorable in the extreme, and every thing is totally at variance with English manners, customs, and comforts.

Before, however, proceeding further with a description of Alexandria, it may not be improper to bring into view some observations with regard to that particular period when the English and French armies were in Egypt; those beneficial effects which have arisen to Europeans in consequence of the exertions of some of the Commanders of the British force; the estimation in which our army was and is still held by the natives; with a sketch of the character of the present Ruler in that quarter, whose friendship it appears to be so much the interest of England to cultivate and secure.

When the expulsion of the French had taken place in 1801, the British army finally evacuated the country in 1803. On this occasion, a variety of privileges were secured to the inhabitants of Alexandria, and which extended to all Europeans, in consequence of the exertions of Sir John Stuart. One of the most important was in giving permission to the vessels of Europeans to enter, and make the necessary use of the *Western* harbour, from which they had always been expressly excluded, from motives of jealousy on the part of the Mussulmen; a port, in fact, that may be con-

sidered as the only one of perfect security on the coast of Egypt.

Previous to the invasion of Buonaparte in 1798, ships of war, and those of merchants from Europe, had only liberty to enter the Eastern harbour, which, from the little depth of water and rocky bottom, was always attended with a degree of danger. Independent of the high advantage possessed by the one harbour over the other, the exclusion from that of the western had become offensive to Europeans, from the consideration that it had been denominated by the Mahomedans "*The Harbour of the Faithful*;" while, on the other hand, the eastern port, appropriated for the Europeans, had been branded with the appellation of "*The Harbour of the Infidel*."

This distinction occupied the particular attention of Sir John Stuart, who had the merit of accomplishing its abolition, throwing open the western harbour to European vessels of all descriptions; and most incalculable advantages have in consequence arisen, particularly from their riding with all possible security, in sufficient depth of water, which is moreover capable of admitting any number of ships of the greatest burthen.

Further it will be observed, that under the government of the Mamelukes, no Christian was permitted to ride on horseback along the streets

of Grand Cairo, the Capital, or in any quarter of the country, that particular animal having been exclusively reserved for the Mahomedans, who permitted only the ass for the use of the Christians. Sir John had also the credit of giving a blow to this indignity, and making a special stipulation, that Christians should be entitled to the privilege of *riding on horses in all parts of Egypt*.

With regard to the conduct of the English and French armies, it is impossible to figure a more striking contrast than existed between the one and the other, to the truth of which the natives bear the most ample testimony. In the first place, that of the French had rendered itself peculiarly odious, while the former had commanded universal respect. Buonaparte, without any provocation or declaration of hostilities, suddenly invaded the country, which had roused against his troops, in no ordinary degree, all the religious and political feelings of the Egyptians. The operations commenced in taking Alexandria by assault, when the garrison was put to the sword, with many of the inhabitants, which was followed by heart-rending scenes throughout the whole range of Lower and Upper Egypt; outrages which the French appeared to justify on the ground of that resistance which they had met with at all points, both from Mamelukes and Natives.

The destruction of the French fleet at Aboukir had the effect of cutting off all communication with France, and thus confined the army to its own resources. In consequence of this rigorous contributions were levied on the country for the support of it, which increased the exasperated feelings of the natives, and prompted them to engage in a most vindictive warfare. The object of the English army by landing in Egypt, was to assist the forces of Turkey in their operations of wresting the country from the hands of such oppressors; but, in place of forcing exactions in any shape, after the example of the French, the conduct of the British was marked by principles most honourable and just, for ample funds had accompanied the troops, not only for their own payment, but every one article which was supplied to them by the natives. No army, in short, stood on higher ground to command admiration than that of Great Britain, not only in this respect, and from that strict discipline which had been maintained, but the protection afforded to property, and that strictly impartial justice administered in an even scale to all the inhabitants, during their occupation of Alexandria.

These considerations, added to the advantages derived from the revival of foreign commerce, were calculated to impress the Egyptians not only with feelings of gratitude, but to exalt still more

their opinion of the liberality and justice of the English. Indeed, I repeatedly had the gratification of hearing on the spot Great Britain eulogized in terms the most glowing and grateful.

The Ottoman troops co-operated cordially with those of the British during the campaign, but were afterwards alienated in consequence of a decided part taken by them in rescuing the Mamelukes' Beys, seized in violation of the faith pledged to these Chiefs, under the guarantee of the British.

On the evacuation of Egypt by the British forces, in March, 1803, Major Misset was appointed British Resident at Cairo, and Samuel Briggs, Esq. Consul at Alexandria, for the purpose of supporting the political and commercial interests of England, and keeping a sharp eye on the continuance of those privileges which had been granted, through the activity of Sir John Stuart, as formerly mentioned.

At the period of the embarkation of the English troops, a considerable degree of alarm had been apprehended among the European inhabitants, but Hourchid Pacha, the Turkish Governor of Alexandria, by confining the Albanian troops within the forts, prevented scenes of tumult and disorder, which otherways would have probably occurred. A couple of months, however, had scarcely elapsed from the departure of the British,

before important events arose ; namely, a revolution at Cairo, which threw the whole of Egypt into confusion, and a renewal of the war between England and France. This change of circumstances excited apprehensions, that it had formed part of the plan of Buonaparte, to lay his devouring hand upon Egypt, and our Indian possessions. The revolution was effected by the Albanian soldiery, on the ground of arrears of pay being due to them ; when the Turkish Viceroy was besieged in his palace, took to flight, and escaped to Damietta, at the mouth of the Nile. The Albanians again, weak in themselves, incited the Mamelukes to join ; and thus, by a co-operation of force, Damietta was taken, and followed by the expulsion of the Viceroy from the country. The authority of the Porte over Egypt, with the exception of Alexandria, was nominal, and the jealousy of Albanians and Mamelukes kept the country, for a couple of years, in a state of anarchy and confusion.

Here may be dated, that remarkable crisis which called forth the superior talents and courage of Mahomet Ali Pacha, the present Ruler of Egypt. He at once stood forward as deliverer, boldly laid hold of the helm of public affairs, and was proclaimed Viceroy of Egypt, an elevation which was confirmed by the Porte. He afterwards gradually restored tranquillity to the

country ; since which the most beneficial effects have followed.

Among other acts of liberality and policy, the Pacha held out Egypt as open to the reception of natives and artisans of all other countries, under every religious denomination, where they might take up an abode, and exercise their professions. Every encouragement was likewise given to improvements in Agriculture. The finances of the State were put into proper train, a person of abilities and integrity was constituted Minister ; and, in short, improvements were adopted in various ways throughout the country.

The want of internal navigation in Egypt being severely experienced, particularly in 1817, when a scarcity having prevailed over Europe, vessels from all quarters had resorted to it for supplies, which were in abundance, a bar, or bank of sand, had been thrown up near Rosetta, at the mouth of the Nile ; and, during tempestuous weather, no grain could be transported to the ships at Alexandria. Such indeed was the pressure, that at one time three hundred sail of vessels were waiting for cargoes, at the same moment, some of which incurred heavy demurrage, others sailed half loaded, and many returned in ballast. Much of the grain also received damage, from being exposed to heavy

rains, in open boats, which were detained sometimes from twenty to forty days, waiting for an opportunity to cross the bar.

Various expedients were adopted to remove these embarrassments, which afforded, however, only temporary relief. The advantages of a proper navigable Canal, were then strongly pointed out to the Pacha, whose interests had been as much affected as those of the merchants. Accordingly, in the year 1818, it was resolved, that such an operation should be gone into with expedition. In this view, the labouring class of Egyptians, to the amount of 250,000, were put in a state of requisition, and received a month's pay in advance. In each village and district, the work to be performed was marked out, and the important undertaking happily concluded. This grand Canal extends forty-eight miles in length, is ninety feet in width, and about twenty feet in depth, and was formally opened with great pomp, to the joy of the Pacha and the inhabitants, on the 7th of December, in the same year.

In February, 1805, Lord Nelson appeared off Alexandria, under an idea that the French fleet, which escaped from Toulon, had directed its course to Egypt. On ascertaining, however, from Consul Briggs, it was not in those seas, that

Gallant Admiral turned round, and with the most indefatigable activity, pursued the enemy to the West Indies; never relaxing his vigorous and gallant efforts in the cause of his country for one moment, until he terminated his career, in the month of October that year, at the memorable victory of Trafalgar.

England, by its alliance with Russia, having become a party in the war that took place between Russia and the Porte, in 1806, a British squadron was dispatched in the spring of the following year, to force the passage of the Dardanelles; and at the same time, British troops were ordered from Sicily, to occupy Alexandria, not only in the view of forcing the Porte to accede to proper terms, but preventing the French from acquiring possession of Egypt. During this crisis the English Consuls considered it proper to decline the means afforded them by a British ship of war, for their embarkation, and resolved to remain firm at their posts, and under a conviction they would still be respected, as heretofore, by the local government and population.

The disastrous events which had occurred at Rosetta, and the expedition in contemplation against Portugal, led to the recal of the British troops from Alexandria, when it was given up

to Mahomed Ali, in September, 1807. Had the city indeed been considered any longer of moment, it might have been secured against any force. By delivering it up, however, to the Viceroy, and placing it under the same government as the other parts of Egypt, it evidently strengthened the country, in a greater degree than when subject to the government of Constantinople; and accomplished one object of the expedition, namely, by diminishing the chance of its falling into the hands of the French, and keeping our Indian possessions, which Buonaparte had long coveted, in a state of security. The acquisition of the port of Alexandria and its fortifications, must be held as invaluable to the Viceroy, as they have contributed to extend his resources, and consolidate his power as Governor of Egypt.

During the war which continued between England and the Porte, the British Consuls were withdrawn from Egypt, and the ancient prejudice was revived, of shutting out from the use of the *western harbour* of Alexandria all the European shipping. On the return of peace in 1809, Mr. Briggs resumed his functions as Consul there, and strenuously insisted on the immediate and free exercise of this important right, which had been originally claimed by, and given up to.

Sir John Stuart. This was followed by a long negotiation, when it was at last conceded by the Viceroy.

This right, added to the other, with respect to the Christians riding on horseback, are uninterruptedly enjoyed at the present moment; and thus, when an Englishman treads the soil of Egypt, he has the pride of reflecting, that under the arms of Britain and the exertions of her Natives, he is indebted for those peculiar advantages in that remote quarter of the globe.

Having considered it expedient to bring these circumstances into view, so interesting to the English nation, and honourable to her Sons, I shall mention some of the leading objects which are to be seen in Alexandria. Before, however, proceeding to this, I may be permitted just to advert for a moment to the "arrow that flieth by day;"* namely, the *plague* which always creates so much alarm to the traveller.

Opinions have been entertained that the disease in Egypt is endemial, but it is a singular fact, that although some of the Soldiers of the British and French armies were infected during the year 1801, yet it gradually diminished under the

* Psalm xci. 5.

adoption of certain judicious regulations, established by a Board of Health on the part of the English, till it ceased in the year 1803; from which time, during a period of ten years, the whole country was exempted from this pestilence. It made its appearance again in the year 1813, when it was imported from Constantinople, where it raged the whole of the preceding year; and from that time down to the period I was in Egypt, the country had (with the exception of the Upper Provinces and mountainous districts, which are rarely visited with it), been regularly during spring afflicted. In general, this scourge is checked by the intense heats during the months of July and August. It may be further observed, that among the anomalies of this extraordinary disease, there is one authenticated fact, viz. that the vessel which was presumed to have communicated the infection from Alexandria to Malta during the same year, was not only navigated, on her return to that port by a fresh crew without losing an individual, and who were discharged in good health, but the cargo, consisting of flax and leather, (which are highly contagious,) was landed by the native Arabs with impunity.

To administer relief, so far as human means could accomplish, to the European seamen who might be infected with this frightful disease,

a subscription was entered into, for founding a proper Hospital at Alexandria for their reception, and a small sum imposed on vessels and cargoes, to promote so benevolent an object, from which great benefits have arisen.

CHAP. III.

POMPEY'S PILLAR—DESCRIPTION. — COURAGE OF A BRITISH FEMALE ASCENDING TO THE TOP OF IT. — THE TWO FAMOUS OBELISKS CALLED CLEOPATRA'S NEEDLES — DESCRIPTION. — EFFORTS OF THE BRITISH ARMY TO TRANSPORT ONE OF THESE TO ENGLAND. — SUBSCRIPTIONS, IN THIS VIEW MADE, BUT FOUND INADEQUATE TO THE SUM REQUIRED. — MAHOMED ALI'S SHIP OF WAR, WHICH ARRIVED IN LONDON, REPAIRED BY ENGLISH GOVERNMENT. — RETURNS TO EGYPT WITH PRESENTS FROM THE PRINCE REGENT. — THE PACHA'S LIBERALITY IN PRESENTING TO THE PRINCE THE OBELISK. — OFFICERS DISPATCHED TO ALEXANDRIA, TO EXAMINE AND REPORT ON MEASURES TO BE ADOPTED TO REMOVE IT. — PHAROS. — ALEXANDRIAN LIBRARY. — KHALIS. — AUTHOR'S INTRODUCTION TO MAHOMED ALI. — DESCRIPTION OF HIM, AND CONVERSATION ON THE OCCASION. — WAR WITH THE SECT OF WACHABEES. — HIS POWER AND RESOURCES. — POPULARITY. — LAWS.

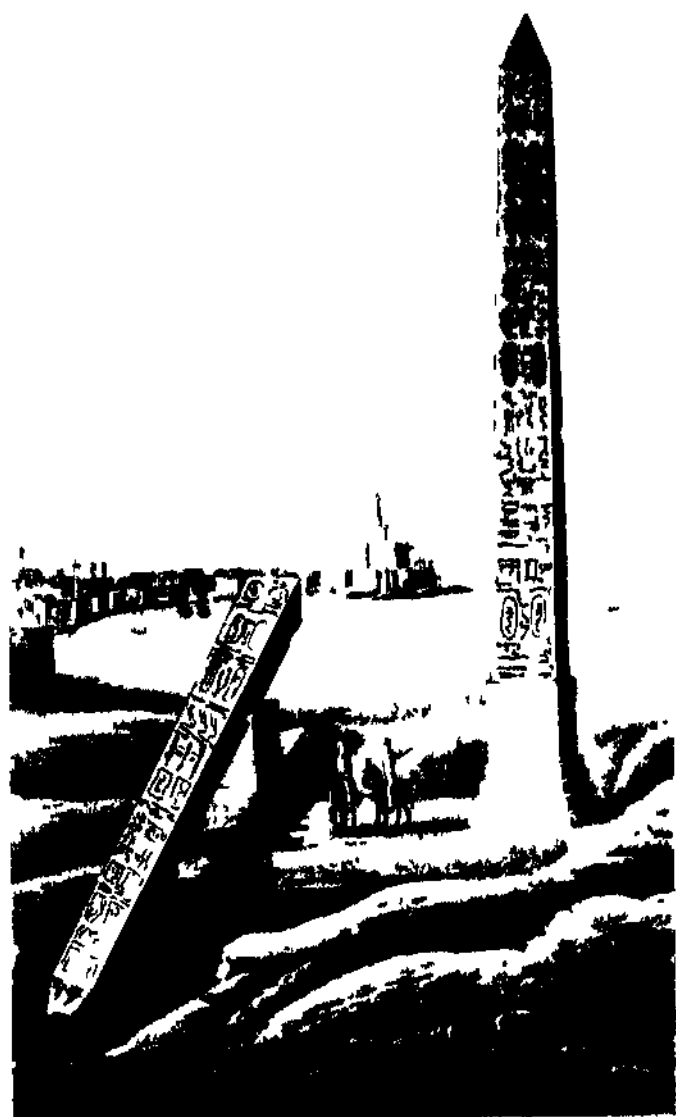
I SHALL not attempt to describe the remains of former days, which present themselves in different parts of Alexandria and the neighbourhood. I visited the most remarkable objects of interest, and where the walls surrounding the city may be four miles in circumference. In going along, the Christian cannot fail to recollect the fact, of the place giving birth to one, who stands recorded in the inspired volume, in having been

as greatly distinguished for eloquence, as a profound knowledge of Revelation. *

I was particularly struck with the famous column of Pompey, situated a short distance to the south of the walls: it is about ninety-eight feet in height, of red granite, with a Corinthian capital, calculated, in the whole, to amount to about 400 tons, and beautifully poised. As great part of the stones or pedestal on which it is erected, have been excavated or taken away, it is astonishing this noble object of antiquity has not long ago bowed to the ground. I was greatly surprised at being told, that notwithstanding its altitude, an Irish heroine, Miss T——, had the courage to climb to the top of it; an act which was accomplished by a rope thrown round it by means of a Kite.

The two Obelisks, under the denomination of the Needles of Cleopatra, were the next attracting relics. Each of these colossal objects, which have been celebrated for ages, and excited just admiration for exquisite workmanship and antiquity, are formed of one solid block of red granite, which were originally conveyed from the quarries in Upper Egypt near the cataracts, and are situated close to the sea shore. One of these stands perpendicular, and the other lies in an horizontal position on its pedestal. Each

* "A certain Jew named Apollos, *born at Alexandria*, an eloquent man and mighty in the Scriptures, came to Ephesus." — Acts, xviii. 24. -



may be about 70 feet in height, from 180 to 190 tons in weight, upwards of seven feet square at the base, and the four sides of both are richly adorned with hieroglyphics, sculptured upwards, of one inch in depth. The pedestals are formed also of the same granite, each of them about nine feet square, and seven in height. These Needles have been considered part of the proud and lofty monuments which had ornamented the entrance to the Palace of Cleopatra; and it appears, indeed, to have been a very ancient practice to set up such kinds of Obelisks before Edifices of splendor.*

On the termination of hostilities in Egypt in the year 1801, several officers of rank proposed to convey the Obelisk, which lay horizontally, to England, in order to be exhibited in some proper situation, as a monument of British achievements, and which had, evidently, at one time, entered into the contemplation of Buonaparte to remove to France.† Lord Cavan, Ad-

* "And also he made *before* the house two pillars of thirty and five cubits height." — 2 Chron. iii. 15.

"And he made a porch of *pillars*, the length thereof was fifty cubits, and the breadth thereof thirty cubits, and the *other* pillars were before them." — 1 Kings, vii. 6.

† "They might be conveyed to France *without difficulty*, and would there become a *Trophy of Conquest*, and a very characteristic one, as they are in themselves an ornament, and as the hieroglyphics with which they are covered render them preferable to Pompey's Pillar, which is merely a column, somewhat larger indeed than is any where to be found." — Denon's Travels.

miral Donally, and others, who were so fully competent to decide on its importance to England, examined it with attention, and subscriptions were set on foot among the officers of the army and navy serving in Egypt, to raise a sum to transport it to London. This, however, being found inadequate, the design was abandoned at the time, though it was resolved that some memento should be left on the spot. Accordingly there was engraven, on a Tablet of white marble, an inscription explanatory of that valour and intrepidity which was so eminently displayed by the British arms, and placed under the pedestal.* All travellers have

* In the year of the Christian era
1798

The Republic of France

Landed on the shores of Egypt an army of 40,000 men,
Commanded by their most able and successful general
Buonaparte.

The conduct of the General, and the valour of the troops,
Effected the entire subjection of that country ;
But under Divine Providence it was reserved for the
British Nation

To annihilate their ambitious designs.

Their fleet was attacked, defeated, and destroyed,
In Aboukir Bay,

By a British fleet of equal force,
Commanded by Admiral Lord Nelson :

Their intended conquest of Syria
Was counteracted at Acre

By a most gallant resistance,
Under Commodore Sir Sidney Smith ;
And Egypt was rescued from their dominion
By a British army inferior in numbers, but

deplored that this invaluable piece of antiquity had not, by every expedient, been brought to England. The idea of removing it, however, at some future period, was not lost sight of by Mr. Briggs.

In the year 1810, the Ship of war, *Africa*, belonging to the Pacha, having occasion to proceed to England, Government, no doubt, calculating on the beneficial effects which might arise to Britain in a commercial and political point of view, by securing the friendship of the Pacha, saw the expediency of making some

Commanded by General Sir Ralph Abercromby,
 Who landed at Aboukir on the 8th of March, 1801,
 Defeated the French on several occasions,
 Particularly in a most decisive action near Alexandria,
 On the 21st of that month
 When they were driven from the field,
 And forced to shelter themselves
 In their Garrisons at Cairo and Alexandria,
 Which places subsequently surrendered
 By Capitulation.
 To record to future ages these events,
 And to commemorate the loss sustained
 By the death of
Sir Ralph Abercromby,
 Who was mortally wounded
 On that memorable day,
 Is the design of this inscription,
 Which was deposited here, in the year of Christ 1802,
 By the British Army, on their evacuating this country,
 And restoring it to the Turkish empire.

repairs on this vessel. In consequence of this she was admitted into the Royal dock at Woolwich, coppered, rigged, ornamented, and fitted like a British man-of-war; and returned to Alexandria with presents from the Prince Regent to his Highness. These acts of liberality were never forgotten, but, on the contrary, made a proper impression on the mind of the Viceroy, and laid the foundation of a friendly understanding between the Governments of the two countries. On the application of the English administration, he agreed to supply horses from Egypt to mount a regiment of British dragoons engaged in the Spanish campaign; and notwithstanding the general prohibitions of the Ottoman Government to export grain, yet he afforded supplies of corn to the island of Malta, and our forces in the Mediterranean.

Still entertaining an idea that he had not, by these means, extinguished his obligations, he consulted Mr. Briggs as to what further compensation should be made by him for the mark of attention on the part of Government, when that gentleman submitted the propriety of offering his Royal Highness the Prince Regent, the Obelisk, called the Needle of Cleopatra; as to which several personal conferences had taken place with the Pacha and Mr. Briggs, and a correspondence between the latter and the Egyptian Minister.

Accordingly, on Mr. Briggs returning to this country in the early part of 1820, he received a letter from the Minister, authorising him to offer such relic to the Prince Regent, "as a mark of gratitude and esteem for the favours received," and the Needle was from that moment at the disposal of the British Government.

On this, a communication was made to Government, when his Majesty was graciously pleased to accept of the offer, and orders given to report on the proper means to be adopted to convey it to England. Officers of ability were despatched to Alexandria, who surveyed it, and considered of the necessary operations to convey it to England. A report, it is understood, has been drawn up as to the practicability of its removal. It has been said, that it will be previously necessary to build a Pier where it lies, to embark it; the expence of which, the Pacha himself has generously offered to defray.

Since it, therefore, now remains with *Government* to decide, if the measures suggested are to be followed up to transport this relic of antiquity to the British Capital, let me express a wish that no time may be lost in carrying it into execution. But if, contrary to expectation, this is declined, on the ground of expence, there cannot be a doubt that spirited individuals will be found in Britain, and especially among that

Army and Navy which fought in Egypt, and wrested from the enemy the standard denominated INVINCIBLE*, who, highly appreciating such an object, will at once contribute any sum necessary to transport it to Albion, and which, I should conceive, cannot be more than from 10 to 12,000*l.* sterling. Finally, should this enormous Obelisk be landed in England, and set up in some commanding elevation, it will form a truly noble and striking object, which probably will not be exceeded by any of those monuments or columns which have been erected either in the Roman, Parisian, or British Capitals, or, in truth, on any other spot in the whole globe. It will, further, be most eminently calculated to keep alive and hand down to future ages that ever memorable contest, which had taken place in the “land of Egypt,” between our brave Soldiers and Sailors, with the forces of that extraordinary man who was the Tyrant of the world and destroyer of the peace of mankind.

The ruins of the celebrated Pharos, of which the lower part is said to be 100 feet in length, also arrests the attention of a traveller. This had been with justice considered one of the seven wonders of the world, not only on account of its grandeur, but utility, and dedicated “to the Gods protectors of the safeguard of sailors.”

* March 21. 1801.

On the top of it, a vast mirror of polished metal, was so disposed as to present the image of distant vessels before they became visible to the naked eye, and, during night, the same plate, illuminated by many lamps, served to direct their course.

Here I may be allowed to remark, that the polished reflector used at the Pharos of Alexandria, appears to have been in some respects a sort of telescope. I am not aware, however, of any accurate account existing of the Telescopes which were in use among the ancients, though that such instruments were known and employed for astronomical purposes, cannot be doubted; and I am inclined to think it might have been to these kind of telescopes, whatever may have been their construction, that Saint Paul alludes*, in treating of the doctrine of faith, and not to Looking-glasses or Mirrors, as some have been led to suppose. Of this celebrated one, little is now discoverable. The basis has perhaps served for the nucleus of the castle at the entrance of the new Port, as there are several columns and shafts of marble visible in the sea near the walls, which, it may be reasonably conjectured, belonged at one time to that superb structure.

Alexandria has been the scene of many interesting events connected with the history of our

* "For now we see thro' a glass darkly," 1 Cor. xiii. 12.

holy religion. It was from the royal Ptolemeian library here, that the famous translation of the Bible, called the Septuagint, was executed ; and in the libraries of the Alexandrian schools, flourished many of those eminent Divines who are considered as Fathers of the church. This library was, indeed, famous for many ages, and not more remarkable on account of the vast number of books which it contained, than the circumstances in which it was, at different periods, destroyed.

The first collection was formed by the Ptolemies, the ancestors of the renowned Cleopatra, and destroyed during the siege of the city, in what was pompously denominated the Alexandrian war of Julius Cæsar. The second was made by that Royal personage herself, assisted by Mark Antony, who contributed 200,000 volumes, pilaged from the libraries of the Eastern provinces. This was undoubtedly the most magnificent of all the libraries of antiquity. It was established in the temple of Serapis, in spacious chambers, adorned with beautiful statues, and the most exquisite productions of art ; the offerings which the Egyptians had presented to the idol. This was destroyed in the year 389, when idolatry was abolished in the city by the zeal of Theophilus, bishop of Alexandria. The account of what had taken place on that occasion, as illustrative of the spirit of the age, and the influence

which idolatry still had on the minds of the Christians, merits a recital here.

This pious individual had long viewed, with grief, that many of the baptized still venerated the Pagan rites which were paid to Serapis, at the periodical inundations of the Nile; and having procured authority from the Emperor at Constantinople, he determined to put an end to this abomination. When he promulgated this warrant, the true Christians flew to arms, but the Pagans fled to the temple, resolved to defend their idol and altars to the uttermost. A dreadful conflict ensued. The brazen gates, which led to the courts of the Temple, were forced open, the accumulated treasures of ages plundered, libraries scattered as the records of folly, and the whole external and surrounding edifices totally dilapidated. The votaries of Serapis, who during the tumult had retreated to the Temple, imploring the aid of their dumb idol, still resolved not to surrender; and they were accordingly attacked in their strong hold.

This Temple was constructed of massy materials, the doors of which, being of solid brass, resisted the impetuosity of the zealous Christians; but they were ultimately burst open, and the colossal statue of Serapis exposed to view. This was esteemed a sovereign piece of art, and the magnitude of the object, with the magnificent

style of the workmanship of its countenance, excited a great sensation in the assailants, who had been accustomed to hold the statue in such high religious veneration ; and a belief was still entertained by many among them, that, should any impious hand dare to attack the God, he would, with his sceptre, instantly smite the globe of the earth to pieces.

This superstition, with the grandeur of the statue itself, and that awful obscurity in which it was enveloped within the spacious edifice, had for some time the effect of restraining the impetuosity of the multitude. At last, a soldier attempted to enter the sanctuary, brandishing his battle-axe. The assailants, astonished at his intrepidity, gazed upon him in silent wonder, while the terrific-struck pagans, in all the recesses of the building, crouched, trembling with terror. The soldier, however, appeared to be undaunted, and struck the idol with his weapon ; the blow started the plate of metal which formed part of the external coating from the wood to which it was fastened, and it fell to the pavement with a clang that resounded throughout the temple. The Christians shouted, the Pagans stood aghast, and, almost incredulous to the evidence of their own sight ; the triumphant soldier repeated his blows, and soon found companions to co-operate with him in the work ; and in the course of a

short time, the huge idol was withdrawn. The metal covering was torn from the frame of timber of which it was constructed, the limbs and members dragged through the streets, and ultimately demolished in flames of fire in the Circus.

But although the great Alexandrian collection of literature was much injured and dispersed on this interesting occasion, yet it was not until the year 639, when the city was taken, in the time of Caliph Omer, that its destruction was completed. In the palace of the Governor, the relics of the ancient library had been again arranged, and a vast number of controversial writings added to the collection. Some of the learned theologians who resided at that time in Alexandria, implored the conqueror to preserve the library for the use of the students, a request which was submitted to the consideration of the Caliph. "If these books," said Omer, in his answer, "agree with the book of God, (the Koran,) they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." They were destroyed accordingly, and many are of opinion, that a great mass of human presumption was happily consigned to oblivion. The historian, however, with the classical scholar, and student of sacred literature, must deplore the event as a

loss which is irreparable. Since that period, Alexandria, which had formerly been held as the very fountain of knowledge, has become the seat and receptacle of ignorance, just as gross as the idolatry of the worshippers of Serapis, and equally dark, with respect to religion, as if the lamp of Revelation had never shed its radiance to disperse the clouds of Egyptian mysteries.

On Tuesday, the 8th December, Mahomet Ali, the present Pasha or Governor of Egypt, the Regenerator, as he is called by many, having finished a war, in which he had been long engaged with the Wachabees, in the course of making a tour through his possessions, arrived at Alexandria, previous to which great preparations had been made, and especially by several of the Europeans residing there, to celebrate his visit, by a splendid illumination.

It may be here remarked, that the Egyptians have been always celebrated for their ingenuity and splendour in such exhibitions; and I understand, that illuminations are still very common at all their festivals; in fact it appears to be held, that there is no proper rejoicing among them of any consideration, which is unaccompanied with a display of light. For this purpose they make use of earthen lamps, which are put into deep glass vessels, and in such a manner that the glass is at least two-thirds higher than the

lamp, in order to prevent it from being extinguished by the wind. Nothing can exceed the beauty of some of their devices, by representing, in the ingenious distribution of their lamps, palaces, towers, and other objects.

A traveller describes the illuminations at Grand Cairo, the Capital of Egypt, at the opening of the Khalis to receive the annual overflow of the Nile, with great vividness. "The same evening we took a boat, and went to old Cairo, and as soon as we came near it we began to see on all hands on shore, and upon the waters, large figures made of lamps, placed in order, such as crosses, mosques, stars, trees, in an infinite number from one end of the city to the other. There are two statues of fire, representing a man and woman, which at the further distance they were seen, the more lovely they appeared. These figures were two square machines of wood, two yards high, each in a boat: they were filled with lamps from top to bottom, and supposed to contain in each above two thousand lamps, and so disposed, that on all sides you saw a man and a woman of fire! Besides, all the acabas or barks of the Pacha and Beys, are also full of lamps; and their music of trumpets, flutes, and kettle-drums, continually playing, is mingled with the noise of crackers,

squibs, and all variety of fire-arms and ordnance. This solemnity continues for three nights."

The opening of the Khalis, at all times, has been considered as famous, even among the antient Egyptians; and commentators have been led to suppose, that it was to the splendor of illuminations on the Nile that the son of Sirach refers*; the name *Geon*, being after applied to the Nile, in allusive comparison with the *Gihon*, or river of Paradise mentioned in Scripture.† In the time of Menocheus, it was called *Gayon*, by the Abyssinians; and he says, that, in the year 1322, when Simon Simeonis, a devout Irish pilgrim, visited the Holy Land, it was known by a name very similar; and that Josephus, the historian, supposed, that the Gion of Paradise was no other than the river of Egypt. The difference of the orthography, appears to afford no objection, since the sounds of *Geon* and *Gihon*, are almost exactly similar; and, therefore, I am inclined to coincide with those, who suppose, that the son of Sirach, in describing the glory of the doctrine of knowledge, compared

* "God maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage." Ecclesiasticus, xxiv. 27.

† "And the name of the second river, is Gihon; the same is it that encompasseth the whole land of Ethiopia." Gen. ii. 13.

it with the grand periodical illumination of the Egyptians; and what affords stronger confirmation is, that the similitude was exceedingly likely to occur to the imagination of the son of Sirach in searching after a splendid image; since it will be kept in view, that he was an Egyptian Jew; and it is supposed, that the book of Ecclesiasticus, if not composed, did receive, at least, the finishing hand in Egypt.

I had not sufficient time to remain at Alexandria and witness the illuminations, on occasion of the visit which had been made to the City by the Pacha; but I paid my respects to Mahomed Ali, in the suite of Mr. Lee, the present British Consul; and I take this opportunity of expressing my gratitude for all that politeness and hospitality which I experienced from a gentleman, to whom English travellers are under such marked obligations.

On this occasion, the Consuls of the different nations established at Alexandria were received by the Governor. The place in which the Pacha gave us an audience was not in the Palace; and the reason assigned was, that his *wives* were there; but in a rude building* at a short distance from it, and humble enough for the Ruler of such a kingdom. It resembled a *Granary*, and the walls of the apartment were surrounded with low, coarse, wooden benches, not unlike a taylor's shop-board. A band of music, the

sound of which was grating to the ear, played on our entering; and a numerous retinue of Turkish and Arabian slaves were present, who were arranged before the Governor in a semi-circular form.

His Highness honoured us with a seat next to himself. He sat cross-legged in a corner upon a Persian carpet resembling an English hearth-rug, and smoking from a Turkish pipe nearly seven feet in length, the mouth-piece of which was superbly mounted with diamonds; and behind him stood a slave, fanning off the flies, which annoyed him exceedingly. On this occasion by means of his interpreter, who understood the Italian language, he entered into a long conversation, making many judicious enquiries respecting Great Britain; particularly the extent of population, resources, and the strength of her Army and Navy. The attachment of Mahomed Ali to the English nation is universally known, of which there could not be conveyed a stronger proof, than when he enquired of Mr. Lee, for Mr. Salt, our Consul at Grand Cairo, who had proceeded to Upper Egypt, in search of antiquities. He desired Mr. Lee, when he had occasion to write to that gentleman, to mention, "he was welcome to send the Prince Regent of England all the curiosities in Upper Egypt he could collect; provided he only left a few for him-

self to look at by way of amusement." As a farther proof of his liberality, the Pacha, in the year 1818, transmitted to Sir Sidney Smith a valuable gold plate, which had been discovered by one of his workmen among the ruins of the city of Canopus, with an inscription by one of the Ptolemies, to commemorate the dedication of a temple to Osiris.

In the course of this interview, he alluded to other topics, such as the Russian force; Bonaparte's activity, and his army; and, in reference to the Embassy of Lord Amherst to China, took occasion to ridicule the idea of his Lordship refusing to conform to the *customs* of the country, to accomplish those objects he had in view. He shifted, in a moment, his conversation, to that of commerce, and the prices of grain, &c.; of which, indeed, he appeared to have as competent a knowledge, from being himself a merchant, as any one in Mark-lane. In short, every sentiment which this man uttered, proved him to be possessed of a mind wonderfully acute and discerning; and it was justly observed by some of our party, when he put the questions, that they were so important and difficult to answer at the moment, that it would have been requisite, we should have been furnished with a list of them, some days previous to the interview, in order to consider the proper replies they called for.

At this time, I was much struck, at that

awe and fixed attention, with which he was served by his Officers and Slaves; particularly, in the act of handing any thing to him, when they appeared under a degree of agitation, in case any accident should occur, or that they did not perform every part of duty agreeable to his pleasure. They watched steadily, and with a most profound reverence, each word as it dropped from his lips, every turn of his eye, and motion of his body; and evinced a more profound sentiment of respect towards him, than I had ever seen shewn to any personage of rank, either in or out of a Royal Court; nay the Pope of Rome himself. After being presented with coffee and pipes*, &c., in the Oriental mode, we departed under a performance of music; when his Highness laid his right hand across his left breast, and gently inclined his head.

Mahomed Ali is above fifty years of age, and, as I formerly observed, owes his elevation to courage combined with talent; his intrepidity was remarkably conspicuous in the attack of Rahmaineh on the banks of the Nile, in conjunction with a British army. He however appeared to me to be further advanced in years, which probably might have arisen from those fatigues inseparable from a life of activity, and

* It is understood to be a proverb, in Persia, that *coffee*, without *tobacco*, may be compared to *meat* without *salt*.

the operations of war, yet "though old, he still retained his manly sense and energy of mind." The eye of Mahomet, that great criterion of the mind, was peculiarly piercing, and keen as that of a hawk. When he listened, he appeared to treasure up all responses which had been made by persons to the several questions he had put to them. Notwithstanding he is a stern administrator of justice, yet considered to be naturally humane, and though tributary to the Porte, perfectly independent, and no Pacha is perhaps in existence, of whose power and popularity, the Grand Signior entertains a greater degree of jealousy. His knowledge of trade in every point of view, is spoken of as most remarkable.

It merits notice here, that the Pacha, in thanking those persons, who had been at great expence in illuminating the town on occasion of his visit, and erecting a superb temple and throne in the Grand Square, where he went in state to view the whole, said to Mr. Lee, who sat near him at the time, which he afterwards wrote to me, "I knew the attachment the Franks had to my person; but never till this moment did I believe it was to the extent that this demonstrates;" and, in the true language of the merchant, added, "I would rather have enjoyed this pleasure, than gained 25,000 piastres by a bargain in grain!"

This Pacha rendered most essential services to the Ottoman government and Mahomedans in general, by re-capturing, after a vigorous warfare of eight years, in person, the cities of Mecca and Medina, which had been taken by the Wacchabees, a sect who set at defiance the Turkish power for half a century, and whom he extirpated: their chief, he captured, to whom every act of humanity was shewn; he passed through Alexandria a short time before my arrival, on his way to Constantinople, where he had been sent to be disposed of as the Grand Signior thought proper. Although during the absence of the Pacha the Kiaja Bey or Minister, who acted, might have brought about a revolution, and set himself up in that character, yet so much confidence had been reposed in Mahomed Ali, that an act of this nature was never thought of, and the whole of Egypt was perfectly tranquil during the period he was drawn from it in consequence of these hostilities.

In every quarter of Egypt, travellers may now proceed and prosecute their enquiries with equal safety as in the most civilized countries, to whom every protection is afforded and respect paid. To promote the happiness of the people, and the prosperity of these vast dominions, has been the grand object of Mahomed Ali; and thus Egypt, formerly a country where disorder and confusion

reigned, now insures personal safety. The traveller is not under any apprehension of danger, the Christian not insulted or trampled upon; and it is now more flourishing than any other in the Levant, where contentment is to be found, abuses removed, and a liberal and most enlightened administration has been established.

It may be further added, that Mahomed Ali has two sons, one named Ibrahim Pacha who completed the subjugation of the Wacchabees, and who is understood to have imbibed the principles of his father. The other, Ismail Pacha, is now engaged in penetrating with an expedition into the interior of Africa, who to this date has laid the country, to Senaar, at his feet, and detached troops up the Nile to examine some of the great rivers, which promises to afford facility to religious missions, and unfold objects of the highest interest.

In conclusion, having said so much respecting the present Pacha of Egypt, I may be allowed to express a hope, that, his growing powers, great resources, and increasing popularity, added to those benevolent and patriotic dispositions by which he is actuated, with the estimation in which he holds the British nation, all this will be duly appreciated by the government of this country, and that prudence will be exercised

to preserve a proper understanding with Mahomed Ali, who governs several millions of people, and in which not only our political and commercial interests, but those of the Antiquarian and Traveller, are so deeply interested.

CHAP. IV.

DEPARTURE. — JOURNEY ACROSS THE DESERT. — WRETCHED
HUT TO REPOSE IN. — ABOUKIR BAY. — VERMIN. — MI-
RAGE. — LAND MARKS. — CARAVANSARIES. — SCRIPTURE
APPLICATION. — ARRIVAL AT ROSETTA.

HAVING satisfied my curiosity with respect to Alexandria, where, I own, I saw nothing but ruins, spectacles of misery, and human degradation to disgust me, I made the necessary preparations for proceeding to Rosetta, in order to embark on the Nile for Grand Cairo; for which I set out, with my servant and guide, upon mules, on Thursday the 10th of December, carrying beds, with every culinary article, and properly armed for our personal safety.

In this journey, I passed over those scenes which mark the memorable exploits between the British and French armies during the late war. The spot was pointed out to the left, among some hills of sand, where the brave Sir Ralph Abercromby fell; “a name dear to every British soldier, and whose memory will be embalmed in the recollection of a grateful posterity.”* In

* Lord Hutchinson’s despatches.

The remains of this venerable warrior were conveyed to Malta, and laid in one of the bastions of the fortifications at La Valette.

The reader is perhaps tired with hearing a narrative so disagreeable, but I can assure him, that I felt much more tired in going through one scene of this sort after another. My object, in short, in touching on such a circumstance, is to excite in him thankfulness to God, submission to just and benevolent rulers, and to move his compassion towards these countries, and rouse him to prayer and exertions, where it is at all practicable, to send the salvation of God among such a people, which will raise them from the dung-hill, and rectify all things. Never, in fine, will that deplorable spectacle, which the group within and without this spot presented, be effaced from my memory, which I repeatedly had occasion to contrast with the accommodation afforded even to the most common animal in Britain.

Before I leave this part of the subject, I think it proper to remark, that the prodigious swarms of vermin, which infest the huts or cabins of the Egyptians, appear to come forth particularly during night, and spring as it were out of the dust of the earth, which, I am led to think, are of the same kind as Moses has described, and a species of sand insect. *

* "And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Let my people go.

In an account of the expedition of King Richard the First, of England, to the Holy Land, speaking of the march of his army of Crusaders, it is observed, that each night certain vermin distressed them, commonly called *torrentes*, which crept upon the ground, and occasioned a very burning heat, by most painful punctures. They hurt none in the day-time, but when night came on they pestered them extremely, being armed with stings, conveying a poison, which quickly occasioned those who were wounded to swell, and was attended with the most acute pain.

What these *torrentes* were, I do not pretend to know, though I do think on this occasion they often made an impression on me by their envenomed stings; but as they are described as worms or vermin, that crowded on the ground, I should apprehend it to be more probable, that they were insects of the species of which Moses speaks, rather than gnats bred in the water, as

“ Else, if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the *houses of the Egyptians shall be full of swarms of flies*, and also the ground whereon they are.

“ And the Lord did so; and there came a grievous swarm of *flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of *flies*.” Exod. viii. 20. 21. 24.

ful was the optical deception. This singular, and I may add, tantalizing phenomenon, may in all probability be that which has been alluded to by some of the prophets. *

About four o'clock in the afternoon, we reached the town, and alighted at a shabby inn, kept by an Italian, after having rode twelve hours; and with the exception of the draught of water, had not tasted any other refreshment in the course of a most toilsome and exhausting journey across the parching sands of this desert, and under a burning sun. Previous, however, to attempting a description of Rosetta, or *Raschid*, as it is called by the natives, it is necessary that I should mention several objects which passed under my observation, as peculiarities in the course of the journey across this desert from Alexandria.

In the first place, then, it appeared to me from the trackless nature of the sand, that it would have been almost impossible to find a way, but for heaps of stones which have been piled up at

* "And the parched ground shall become a pool, and the thirsty land springs of water." Isaiah, xxxv. 7.

"Wilt thou be altogether unto me as a liar, and as waters that fail?" Jeremiah, xv. 18.

"As to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller *thinketh to be water*, until when he cometh thereto, he findeth it to be *nothing*." Koran, c. xxiv.

particular distances, and from time immemorial, as land-marks. These have been often noticed by travellers, and it is no doubt in reference to them that expressions occur in many parts of the sacred volume. *

The prophet Isaiah is speaking of the return of the Israelites from the Babylonish captivity, and it is unnecessary to inform the reader, that between Jerusalem and Babylon there are many extensive deserts, the paths across which are doubtless marked out by the same heaps of stones to insure a safe track to the traveller, and prevent his going astray, which I had remarked in travelling through the desert to Rosetta.

In this journey I mentioned that we had proceeded on mules. These animals are alluded to in many parts of Scripture, as instances of the creating power and goodness of God. Their first use appears to be ascribed to Anah the son of Zibeon, whose daughter Aholibamah was given in mar-

* " And Jacob said to his brethren, gather *stones*, and they took stones and *made an heap*." Genesis, xxxi. 46.

" Go through, go through the gates, prepare ye the way of the people, *cast up, cast up the highway, gather out the stones, lift up a standard for the people*." Isaiah, lxii. 10.

" Cursed be he that removeth his neighbour's *land-mark*." Deut. xxvii. 17.

" Remove not the *antient land-mark*, which thy fathers have set." Prov. xxii. 28.

riage to Esau.* Great as the rank of David was, we find that they were received into his service, that he rode upon them, and commanded his son to follow his example†, and these formed parts of many of the gifts which had been presented to Solomon, by those who had been admitted into his presence, to hear that "wisdom which God had put in his heart."‡ In the remarkable drought which followed on the prayer of Elijah, to punish the king of Israel, it appeared to have been his special care to preserve these animals.§ They are remarkably steady, sure-footed, and patient. Their leaders rarely allow them to go at a gallop, but a slow pace, which renders a journey extremely tedious.

I preferred the motion of the mule to either that of the Dromedary or Camel. Many of the

* "This was that Anah that *found the mules in the wilderness*, as he fed the asses of Zibeon his father." Genesis, xxxvi. 24.

† "The king also said unto them, Take with thee servants of your Lord, and cause Solomon my son to ride upon *mine own mule*." 1 Kings, i. 33.

‡ "And they brought every man his present, vessels of silver and vessels of gold, and garments, and armour, and spices, *horses and mules*." 1 Kings, x. 25.

§ "And Ahub said unto Obadiah, Go into the land unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and *mules alive*." 1 Kings, xviii. 5.

latter passed me prodigiously loaded, and on which travellers and their families are conveyed, in deep *paniers* or baskets placed on each side equipoised, where they sleep, or lie at their ease in perfect safety. Their long stride, with the sickening rock of these baskets to and fro, and the objects they contain, have indeed a most ludicrous appearance. Judging from Scripture, one is led to suppose it might have been such kind of baskets which were used in the early ages.* These beasts of burden are of great importance in such a country as the East. They are gentle and docile, unless provoked by severity of treatment. When struck at, or during the time they are lading very heavily, they throw up a disagreeable howl or yell, which is expressive of their anger. We read that at one time they were most numerous in the country, and constituted a very great branch of patriarchal wealth.† Little provision satisfies the appetite of the camel, whose labour and patience almost exceeds credibility; and as he is doomed to travel over the parched desert, nature has enabled him to lay in that quantity of water *within himself* which will supply his wants for several days. Travellers on the back of the camel, at a see-saw motion, are far from being

* "Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them." Genesis, xxxi. 34.

† "And Job's substance was also seven thousand sheep, and three thousand camels." &c. &c. Job, i. 3.

pleasantly situated. The common pace of this stately animal may be calculated at little more than a couple of miles an hour, one cause of which is the kind of sauntering pace that it is usual to allow it to take, and from its being disposed to halt, and nibble at every appearance of the barest plant or blade which it may happen to notice. It is to the camel, it will be seen, that our Lord alludes in his memorable rebuke to the Pharisees.* But the dromedary is a creature of much greater velocity of motion †, and commonly employed in carrying dispatches requiring expedition, as they were of old ‡; and it may perhaps be to the swiftness of this particular animal that Job refers, when he speaks of the rapidity with which his time on earth passes.§

I have observed that we stopped at the caravanserai near lake Utko, where we ferried across, and being the first place of the kind I had seen, it is proper I should speak of it more particularly. These edifices consist of two kinds, those in cities being for the accommodation of

* "Ye blind guides which strain at a gnat, and swallow a camel." Matthew, xxiii. 21.

† "Thou art a *swift dromedary* traversing his ways." Jer. ii. 23.

‡ "And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by *posts* on horseback, and riders on *young dromedaries*." Esther, viii. 10.

§ "Now my days are *swifter* than a *post*: they flee away, they see no good." Job. ix. 25.

travelling merchants; but, such as are here and there placed along the roads or track, or attached to the ports, are intended for the temporary use of travellers. In both cases, in consequence of the facilities which they afford for the commission of offences, particularly that of theft, they are respected by the devout Mahomedan as more sacred than ordinary houses, and it is also no doubt in allusion to this feeling, that the son of Sirach expresses himself.*

The caravanserais are generally considered as having been erected at the public expence; but different travellers mention, and I personally know the fact to be correct, that they are sometimes built as fountains are, for refreshing the traveller, and, from a principle of piety, endowed with certain lands to keep them in proper repair. There can indeed be no doubt that these resting places, (for they differ from the khans, in furnishing refreshments as well as lodging,) were known in Judea during the time of our Lord, as he supposes the good Samaritan committed the poor wounded man to the care of a caravanserai, and promised at his return to pay for whatever his condition might require.

* "Be ashamed of theft, in regard of the *place where thou sojournest.*" Ecclesiasticus, xli. 19.

But, although heaps of stones not only mark the path, and caravanserais provide accommodation for the traveller on the wide wastes of these countries, yet it is absolutely necessary, that he should also have guides to accompany him; in whom he can repose a certain degree of confidence. These conductors not only know where water is to be found, which is so highly essential, but likewise the distances between the resting places, as well as those parts of the tract or way where speed is requisite, or the traveller may venture to pursue his journey more at leisure; so that, although I had with me a most experienced interpreter, who spoke the languages of the East and other countries, and also acted in the capacity of a servant, I found it indispensably necessary to have a proper guide, who knew local situations; and which I strongly recommend to every one who pursues a journey along these toilsome and dreary regions.

CHAP. V.

ROSETTA. — POPULATION. — DOGS. — FUNERALS. — SCHOOL.
 — VOYAGE UP THE NILE. — PACHA'S BARGE. — WOMEN. —
 HIDEOUS SPECTACLE ALONG THE BANKS OF THE NILE. —
 HINTS TO TRAVELLERS DRINKING THE WATERS OF IT. —
 BEW. — ARRIVAL AT CAIRO. — MISERABLE INN.

THE population of Rosetta, I should conceive to be about twenty thousand souls, and the *Canine* species may be estimated at seven thousand. Although it must, unquestionably, be allowed, that the swarms of dogs which infest this place may be of occasional use in devouring the carrion and other accidental dead bodies that are thrown out in the streets, yet all travellers must admit, that the numbers tolerated amount to a most prodigious nuisance.

The voracious appetite of dogs, which reconciles them to the most impure species of food, appears not to have escaped the observation of the wise King, in reference to those acts of folly which were exercised by man.* Even licking a sore, we find not to be disagreeable to

* “As a dog returneth to his vomit, so a fool returns to his folly.” Prov. xxvi. 11.

their taste * ; and when the animals themselves happen to be wounded, they lick their own sores till it effects a cure. I have, indeed, occasion to know, that one of my friends in London, who was affected with a disease in his eyes, had young puppies, by *medical* advice, applied to lick them ; which operated as a perfect cure. Again, it must be observed, that the dog, in his manner of drinking, does not take the water as other animals, but by *lapping* ; a practice among the antient people of God, as demonstrated by Holy Writ. †

The prodigious number of these animals in every part of the East, and that particular howl they set up in a town, especially at evening, appears to be clearly alluded to by the royal Psalmist. ‡ We find, that by the law of Moses, they were specially placed under that particular class of unclean animals, to which a mark of infamy was attached, since the Israelites were prohibited from bringing their price as an oblation unto the Lord. § In short, the slightest

* “ Moreover, the dogs came and licked his sores.” Luke, xvi. 21.

† “ And the Lord said unto Gideon, Every one that *lappeth* water with his tongue as a dog *lappeth*, him shalt thou set by himself; likewise every one that boweth down on his knees to drink.” Judges, vii. 5.

‡ “ And at evening, let them return and make a noise like a dog, and go round about the city.” Psal. lix. 14, 15.

§ “ Thou shalt not bring the price of a dog into the house

attention to the words of inspiration, will shew, that the dog is frequently alluded to as figurative of infidelity, voracity, &c. The Turks appear to hold the canine race, in some degree, as sacred objects; and I was informed, at Rosetta, that certain fines are imposed on any individual who presumes to kill them. Should an European, for instance, be known to put this animal out of existence, and even in defence against an attack from it, he is subjected by law to the payment of a sum equal to the value of as much corn as will cover his body. It is also a remarkable fact, that during the whole day, these dogs, which it will be observed, are never permitted to come *within* a house, are perfectly quiet; but the moment the sun goes down, they commence a hideous bark or yell, which continues without intermission till sun-rise, and which to those unaccustomed to the sound, is most disturbing, and places a complete embargo on sleep.

At Rosetta, also, the flies are most annoying; their appearance is not unlike our common fly, but larger, with a small sting; and such swarms infested my apartment, that I found it impossible to eat a morsel at table with any degree of comfort, without my servant flapping a fan to prevent

of the Lord for any vow, for this is an abomination unto the Lord thy God." Deut. xxiii. 18.

them entering the dish ; and when this operation ceased, the whole table was covered, and appeared black, like so much soot thrown upon it.

The condition of the inhabitants of Alexandria, I considered as revolting to human nature ; and I did not find the citizens of Rosetta, in any degree better. Their garb, in general, is that of beggary in its most offensive form. Some of them, I have observed, with only an old ragged blanket covering their naked bodies ; and their habitations correspond with the extreme filth and wretchedness of their appearance. To attempt any circumstantial description of some of the woeful spectacles that I witnessed here, would only serve to create disgust. I could not, however, reflect, without feelings of gratitude, that Providence had cast my lot in a land, where cleanliness, order, and decency, are not inseparable from indigence ; and even in those particular instances, where poverty is chiefly experienced, the sense of modesty and shame, instructs the poorest individual to throw a veil, as far as possible, over the loathsome visitations with which he is afflicted.

I did not observe at Rosetta, that obstreperous grief at *funerals*, which has been described by some travellers ; on the contrary, I was peculiarly struck with the simple mode in which the ceremony of interment was performed. The

body having been washed and laid out, dressed in the best clothes of the deceased, is carried hastily to the grave, almost immediately after dissolution, with the head foremost, and deposited in the earth without the observance of any particular rites, but a pious and tacit token of implicit resignation to the will of heaven.* This haste may be partly accounted for, from the extreme heat of the climate; since, after the burial it is a common practice to hire mourners to bewail the dead, at the place of interment.

This is a very antient custom, and has continued from time immemorial to the present day, throughout the regions of the East. It was formerly in use among the Greeks and Romans; and is a custom I have observed in Ireland, among the lower orders. In the mournings for Hector, it is alluded to thus by Homer:—

A melancholy choir attend around,
With plaintive sighs and music's solemn sound;
Alternately they sing, alternate flows
Th' obedient tear melodious in their woes.

And to this particular practice do we find various allusions made by the Prophets and Evangelists. †

* “There shall be many *dead bodies* in every place, they shall cast them forth *with silence*.” Amos viii. 3.

† “Thus saith the Lord of Hosts, consider ye and call

In passing along the streets, my attention was attracted by a kind of school in a miserable hovel, where there was a group of ragged boys formed into a circle. I looked into the place to observe the method of teaching. A boy was sitting before the master, cross-legged like a taylor on his shop-board; the former rocking to and fro with his hands clasped, and beating the ground in repeating his lesson, as if in a state of derangement or idiotism. The master, on the other hand, was moving or keeping time sympathetically, holding a stick over the head of the pupil. Unfortunately, from some accidental circumstance which I do not at present recollect, I did not happen to stop long enough to observe any of the other boys engaged with their tasks, but I was afterwards informed, that neither paper or books

for the *mourning women* that they may come, and send for the *cunning women* that they may come. And let them make haste and *take up a wailing* for us." Jeremiah ix. 17. 18.

"Man goeth to his long home, and the *mourners go about the streets*." Ecclesiastes xii. 5.

"And all the singing men and women spoke of Josiah in their *lamentations*." 2 Chron. xxxv. 25.

"They shall call such as are *skilful of lamentation to wailing*." Amos v. 16.

"And when Jesus came to the ruler's house, and saw the minstrels and the people making a *noise*, he said, Give place, the maid is not dead, but *sleepeth*." Matt. ix. 23, 24.

"We have *mourned* unto you, and ye have not lamented." Matt. xi. 17.

were used in the school, and boys appeared to be taught to read and write at the same time, by making the letters and words on a smooth board, daubed over with a white colour, which they wiped off, and renewed at pleasure. These boards brought to my recollection the mode of writing antiently, alluded to by one of the Prophets, on sticks joined together.* In India, the children are often seen writing their lessons on the ground with their fingers, the pavement being strewed with sand for that purpose; and, indeed, in the schools which have now been happily established under the British System, the very first rudiments which the children receive are to form letters on sand. No doubt it was to this sort of writing that one of the Prophets pointed, when he speaks of those who shall depart from the living God †; besides, we are told that our Saviour

* "Take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And the sticks whereon thou writest shall be in thine hand before their eyes." *Ezekiel xxxvii.* 16, 17. 20.

† "They that depart from me shall be *written on the earth*, because they have forsaken the fountain of living waters." *Jer. xvii.* 13.

himself, on one remarkable occasion, had written on the ground. *

The palm trees are beautiful here, and grow to a prodigious height. It is three to four years before they appear above ground, and arrive at their prime in about thirty years, bearing vast clusters of *dates*, something like a small coarse fig, which becomes ripe in November; it is agreeable enough to the taste, and considered as a good stomachic. From this a coarse spirit, called *Rakee*, is distilled by the Arabs, similar to bad English gin. The dexterity of the Arabs, in climbing to the top of this tree to pluck the dates, is remarkable. They attach themselves to it with their basket by a cord thrown round, from which they push themselves up step by step to the branches.

In my voyage up the Nile, which took place on Monday the 14th of December, I considered myself to have been peculiarly fortunate. The state barge of the Pacha was returning to Grand Cairo, having brought down His Highness, when I made a bargain with the commander to take me and my servant to the metropolis for nine dollars, supplying provisions at my own expence.

* "Jesus stooped down, and with his finger wrote on the ground, as though he heard them not."

"And again he stooped down, and wrote on the ground."
John, viii. 6, 8.

Thus I was enabled to perform the passage in nearly as much comfort as the ruler of the kingdom himself. This barge, which was fitted up with some taste as well as splendour, was rowed by **twenty** strong Arabs, almost totally in a state of nudity, whose singing was made to correspond with every pull of the oar. The general appearance of it resembled those of the barges on the Thames, belonging to the different corporate bodies of London, with the exception that it carried what mariners call "shoulder of mutton sails," and two long flags of red silk hung over the stern at each side. The cabin contained four windows on each side, and the floor was matted with a carpet formed of reeds. The exterior of the roof of the cabin, serving occasionally as a place of recreation, was covered with a large crimson cloth, ornamented and fringed with yellow. Nothing was to be found in the cabin in the way of furniture, even to the most trifling article, where I sat down on my bed, with my port-manteau in front to serve as a table.

In the course of the voyage, the views on each side of the Nile were highly pleasing and picturesque; for the clay-built hovels of the villages being seen at a distance, presented ~~more~~^{not more} of those minute and offensive details which were laid open on a closer inspection, but interspersed

with the lofty palm-trees, and white domes and minarets of the mosques, they had a rural and cheerful aspect.

We stopped for the night opposite to the village of *Fuga*, and next morning, from having incautiously drank of the waters of the Nile, which resembled in colour those of the Thames, I found myself very severely affected in the bowels ; a circumstance it is proper to mention as a warning to strangers in the country, who are apt to indulge in liberal draughts, being naturally incited by the great heat of the climate, and the temptation arising from the freshness of the stream. Indeed, the Egyptians, like the *Londoners*, with their muddy Thames, consider the waters of that river as the most delicious in the world. Although some travellers have pretended to hold out, that they are in the practice of provoking thirst artificially, in order that they may the more copiously enjoy the pleasure of drinking, I confess I have my own doubts as to this being correct. By eating spices and confectionary at their feasts, these may naturally excite thirst, and the water in consequence be drank more largely ; but I do not think it reasonable to maintain, that these are eaten in order to create a stimulus to indulge in large draughts. One thing, however, is certain, namely, that they have been in all ages particularly fond of the

waters of the Nile, and this may possibly explain the expressions made use of by Moses to Pharaoh.*

It is impossible to describe the misery of those mud huts which composed the several villages, and the singular state of wretchedness of the natives all along the banks of the Nile. Women, in particular, are most hideous and deplorable objects, having a handkerchief round the head, and only a loose, coarse, blue night-gown thrown round the body, and a long black cloth or veil to conceal most part of their faces, which is drawn to and fro like a curtain, and that part in front of the mouth brown with saliva. I observed many washing their miserable rags in the Nile, when they appeared to exercise a great degree of caution in hiding every part of the countenance, when it was supposed they were looked at attentively by strangers, and in fact equally ashamed to shew their face, as our fair countrywomen would be at being caught in a state of *deshabille* at their own toilets. Almost the whole children of both sexes, especially up to the age of about five years, run about as naked as when they were born, and it is a custom for the mother to dip

* "And the fish that is in the river shall die, and the river shall stink, and the *Egyptians* shall loathe to drink of the water of the river." Exod. vii. 18.

the children after their birth in the Nile, which is held to be a duty of a religious nature.* Nothing can strike an Englishman more forcibly on viewing these natives, than the blessings and comforts his countrymen enjoy, even in the most humble situation of life, which in fact amount to high luxuries, when compared to the filth and misery to be met with in this country. In sailing along, I was surprised at perceiving an old man running, and attempting to keep up with the barge for some miles, with a stick in his hands, and foaming at the mouth with speaking, who was literally naked; and, on making enquiries into the cause, I was gravely told he was one of the Mahomedan *Saints*, and soliciting charity. It appeared to me that he was an idiot; and persons, in that unhappy state, are indeed always held by the Mahomedans in great veneration, esteemed as saints, and to them a high degree of respect is uniformly paid.

Notwithstanding the sun was powerfully hot upon Wednesday the 16th December, during the day-time, yet the cold during night was most excessive, so much as that experienced in Scotland during the month of December; but, instead of the hoar-frost which would have been

* “ And as for thy nativity, in the day thou wast born, &c., thou wast not washed in water to supple thee.” Ezekiel, xvi. 4.

observable in the same temperature of the North, a prodigious dew with mist had fallen, which had penetrated to the cabin, and led us to suppose some fire had broken out, the whole of it having been **completely** enveloped in cloud. It is this particular dew which is so frequently alluded to in the Scriptures*, and in the climate of Egypt where rain seldom falls, is so refreshing to the plants of the earth. It is in that country received as a peculiar blessing, and falls heavy, like rain during the night, is rapidly absorbed at sun-rise, and most destructive to the constitution of the European who happens to be exposed to it.

I cannot leave this short description of my passage up the Nile without adding, that during the whole of it, I experienced, from all on board, the greatest civility and respect. The Captain, or *Rachensimarksoff*, as he was called by the Egyptians, stopped where I wished, allowed me

* “ Behold how good and how pleasant it is for brethren to dwell together in unity.

“ It is as the *dew* of Hermon, and as the *dew* that descended upon the mountains.” Psalm cxxxiii. 1—3.

“ The remnant of Jacob shall be in the midst of many people as a *dew* from the Lord.” Micah, v. 7.

“ O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the *early dew* it goeth away.” Hosea, vi. 4.

“ I will be *as the dew* unto Israel.” Hosea. xiv. 5.

to land on the banks of the river, and on one occasion permitted some of the crew to accompany me and my interpreter, as a guard in visiting one of the neighbouring villages. Fortunately I had it in my power to repay their attention, by effectually assisting some of the bargemen who had been taken ill before we reached Cairo, from my chest of medicines. The Captain himself also was attacked by the same disease which affected them, and the medicines I presented, and advised him to take, were attended with so beneficial and speedy an operation, that he almost leaped for joy, and could not sufficiently express his gratitude. He presented me on this occasion with a bottle of "*Hoffman's Raspberry Rum, London,*" which he had received as a precious cordial from the dragoman or interpreter, but which I declined to accept. In a word, it was impossible for me, in existing circumstances, to have performed the voyage from Rosetta to Cairo more comfortably and expeditiously, or to have been treated in any part of the world with greater attention and respect.

On Thursday, the 17th of December, I landed at the port of Bulac, about the distance of a couple of miles from Grand Cairo, and having met with less interruption in passing my luggage at the custom-house than I had expected, I hired a mule to convey it up to town,

to which, accompanied with my interpreter, I walked, and was conducted to the *Locanda Greca*, a miserable inn kept by a Greek in that quarter of the town which is inhabited solely by the *Franks*. This house was filthy to the most offensive degree that can be imagined, and the passage so clotted and choked up with the excrements of poultry, that it was indeed difficult to enter, and would have struck the landlord of the lowest ale-house in England with horror. The only room that I could obtain was an empty garret, worse than any cobbler's den to be found in London, and infested with pigeons in such a manner, that it is impossible to convey any idea of this annoyance, added to the flies and musketos that swarmed around me. The broken windows had the appearance of antediluvian antiquity, and those shattered panes of glass which remained, proved that they never had been favoured with the operation of cleaning. Those apertures which existed for want of glass, I was forced to stuff with part of my clothes. The principal apartment, in which there was a sort of ordinary, or table d'hôte, was miserable, hung with cobwebs, and the guests pestered with pigeons flying about, which appeared a rendezvous or head-quarters for the feathered tribe. From this I am led to remark, that it is unaccountable how a people of considerable intelligence and

industry, and who in mind are civilized and rational, can continue habitually to endure, or rather wallow in that filth and abomination in the way of living, which seems so generally to prevail in this country.

Having delivered my introductory letters, among others, to whom I was indebted for many civilities, I cannot fail to recollect, with sentiments of obligation, Samuel Briggs Esq., the gentleman I formerly mentioned, who furnished every necessary information, and assisted me in the arrangements I had made for a journey to Mount Sinai, on the other side of the Red-Sea. A medical attendant of the Pacha, accompanied and pointed out to me several places of interest; and particularly the garden where the French general, Kleber, had been assassinated.

This diabolical act, which occurred, 14th June, 1799, was accomplished by one Solyman, an Arab, who had come from Aleppo, and lodged in the Great Mosque Eleazer, to watch the proper opportunity to strike the blow. He accosted the General in open day, when walking in his garden, and, under the mask of soliciting charity, presented a petition; when the General was in the act of reading it, the assassin drew a dagger, and stabbed him in four different places, when he fell from the first having proved mortal! After committing this horrid act, Soly-

man escaped to a neighbouring garden, and hid himself in a *well*; and it would appear, that such places, and pits, were had recourse to in an early age, as places of concealment.* A female having observed him from a window, gave information, when he was seized and brought to the headquarters of the French army, where he was tried, confessed the crime, and condemned to be empaled alive, after having his right hand cut off; and which was carried into execution four days after the event. At the same time, three Shieks, or persons in authority, who were understood to have been *socii criminis*, were beheaded, and their bodies burned. It was further imparted to me, that, during the dreadful punishment, Solyman exhibited the most invincible fortitude, uttering no other expressions, than *moi, moi*†; and the skeleton of this assassin was sent to Paris, where I had an opportunity of seeing it in the Museum, at the King's Garden.

I afterwards went to see the Pacha's palace, in the country, on the banks of the Nile; but in consequence of his ladies being at the time in possession of it, the number of whom, I could

* "They went both of them quickly, and came to a man's house in Bahurim, with a well in his court, whither they went down."—2 Samuel, xvii. 18.

† "I have sent forth thy prisoners out of the *pit*, wherein is no water."—Zechariah, ix. 11.

† Words signifying *water, water*.

not ascertain, admittance was denied me, though I was permitted to walk over the gardens and view the fountains, when the slaves in waiting, presented me with a nosegay; an act, which in this country, uniformly conveys a direct hint, that some pecuniary gratification, or compensation, is expected in return.

On the following day, I visited the citadel of Cairo, an extensive fortress, in which, enormous masses of ruins every where attract attention. Some of the new buildings, which the Pacha was erecting, made a handsome appearance; and, taking the place altogether, it seemed more orderly and better regulated, than any other that I had yet seen in Egypt.

CHAP. VI.

GRAND CAIRO. — WELL OF JOSEPH. — AUDIENCE OF THE
 KAYA BEY, OR MINISTER OF THE PACHA. — PALACE. —
 REVIEW OF THE JANISSARIES. — MULES. — BAZARS. —
 SLAVE MARKET. — REFLECTIONS. — EYES OF CHILDREN. —
 POLICE. — BATHS. — MONQUES. — CHURCHES.

AFTER I had paid a visit to the Pacha's foundery in the citadel, and seen the operation of making cannon, I was conducted to what has been denominated, the well of Joseph. Through some strange inadvertency, this extraordinary excavation is by many ascribed to the Patriarch of that name; while others contend, it was the work of a Mahomedan vizier, who was called Joseph.

This well is dug in the rock to the depth of two hundred and eighty feet, and about forty-two in circumference. A winding stair-case leads gradually to the bottom, where oxen are employed in turning wheels; by which a constant supply of water is thrown up for the use of the citadel. The machinery resembles, in some degree, the chain-pumps of a British man-of-war. About six hundred earthen pitchers are attached at certain distances, to ropes, those descending being inverted and empty, and the ascending upright,

which are filled with water. The tomb of the vizier is shown at the side of the well at the bottom; over which a lamp is kept constantly burning. The stair-case by which I descended into this well might be about six feet in width, the rock having been left at least half a yard thick between the passage and the shaft of the well, by which means, the steps of the stairs are supported, and holes are cut through to admit light from the shaft at convenient distances. The descent is easy, each step being about six inches deep and five in breadth. Having descended to the depth of one hundred and fifty feet, I turned into a large chamber, also excavated, where the oxen are employed to move the machinery in raising the water from the lower parts of the well, to the bottom of the upper part, from whence it is drawn by another set of oxen, and wheels above to the top. The water is not considered, however, to be good; and a supply is brought by an aqueduct from the Nile, at Old Cairo, a short distance from the new metropolis.

Having satisfied my curiosity with this wonderful excavation, which is not unworthy even of the laborious antient Egyptians, I visited the government-house, at the upper part of the citadel, a handsome edifice, erected by the present governor, Mahomed Ali. Here I was introduced to the Kaya Bey, who acts in the

capacity of prime minister, attended by persons apparently of rank and power, who sat next him cross-legged, after the eastern custom, each smoking a pipe, and drawing the right hand across his breast, when he addressed the minister, who was accompanied by a number of slaves, arranged in front, in the form of a semi-circle. At first the minister appeared to me to assume a high air of superiority; his manners were repulsive, and language measured; but after entering into conversation for some time, he was polite and accommodating in his behaviour, though greatly inferior to his master in this respect, and the questions he put, were more of a courteous nature, than with a view to any important information. Although pipes and tobacco were handed to me by the attendants, who *preciously* took a few puffs, and at presenting bowed and placed their hands on the breast; yet the minister did not confer upon me what is considered in the East to be a high mark of condescension, namely, that of taking the pipe out of his *own* mouth, and present it to me to smoke after him, which may be held tantamount to the sovereign of our own country permitting a subject, on being presented to him on any special occasion, to kiss his hand.

I should observe, that, at this time, the minister, like his master, at the audience in Alex-

andria, was seated in the corner* of an apartment, which appears to be the place of honour, and near a window, looking into the grand square, so as to observe every thing which occurred there. He listens to, and decides such complaints as may be brought before him, either in writing or *viva voce*, as I had particular occasion to observe at this time.

Before departing from the palace, I was permitted to see the apartments of the Pacha. The principal room, or hall of audience, presented a handsome general effect; the walls were surrounded with sofas, and a large chandelier was suspended from the centre of the ceiling. The view from the windows constitutes, however, the true magnificence of the saloon. It commands the whole city of Cairo, spread out with the lofty domes, pinnacles, and trees, as if they were under the feet, the Nile, pyramids, the desert in the direction of the Red Sea, and, in short, a boundless view of Egypt. Language is totally inadequate to describe the grandeur of that "goodly prospect which spread around," arising not, perhaps, so much from its extent, or even from the objects which are presented, as from that distinctness with which every thing is seen through the pure transparency of the Egyptian atmosphere.

* "So shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed."—Amos iii. 12.

I afterwards attended an inspection of the janissaries in the grand square, some of whom were Frenchmen that accompanied Buonaparte to Egypt. The want of uniformity in the style and colour of their dresses, was disagreeable to my eye; they seemed to encumber their bodies and limbs, and had the appearance of meanness, compared with the neat and regular effect of European uniforms. The band of music was barbarous in the extreme, and the harsh and squeaking sounds most inharmonious. At the conclusion of the whole, an officer uttered an exclamation in a slow plaintive voice, upon which each soldier, as in a moment, leaned his head to the right, on the shoulder of his neighbour, and, after standing in this extraordinary position for a short time, which I was told was equivalent to an acknowledgment that their *heads* were at the *disposal* of the Pacha, they were dismissed, when each ran off with extraordinary velocity.

The city of Grand Cairo, though unquestionably very large and populous, appears more so than almost any town I have visited; yet it has none of that external magnificence, in buildings and spacious streets, which we are led to expect from a capital. The circumference of the walls may be estimated at about six English miles, the streets excessively narrow, in truth like the lanes in London, the broadest perhaps exceeding little

more than twelve to fifteen feet. In all directions, especially in the principal streets, crowds of persons are on foot and upon horseback, and mules passing along; and there is a constant buzz and hum. Few who can afford to ride, think of walking, but go about upon mules, standing in the streets for hire, the number of which, I was informed, exceeded 60,000. From the extraordinary crowd, and the narrow streets, there is a complete pressure in getting along, and the difficulty is further increased by those mountains, if I may use the expression, formed of cotton, rice, and other articles, piled up on the backs and sides of camels, who appear to march forward with a sort of pomp and stateliness, and clear the way, since to them every object must yield.

In the bazars the display of rich merchandise is most imposing; and at no time have I seen such enormous quantities of the finest Persian shawls, some of which produce from £25 to £500 sterling; and it was amusing to perceive many of the male shopkeepers actively employed, during the intervals of customers, in tambouring and embroidery.

I was induced from curiosity to visit the slave-market, which has been long established in this quarter. Although I may attempt a description of the objects which I witnessed, yet no idea

can be conveyed of those painful sensations which I experienced on this particular occasion. The place set apart for this most scandalous traffic, is a large court of the principal street, in the form of a quadrangle, with a range of apartments around, elevated about twenty feet from the ground, to which there is access by a staircase at one end, and a sort of platform or gallery in front of the apartments, not unlike what we meet with in the yards of inns in London. In one place I observed a Turkish woman bargaining for the purchase of a young female, who was stripped previously, for the purpose of examination, turned round, her joints felt, and tongue inspected, and who was, after a deal of negotiation, refused to be purchased.* In others I saw wretched creatures, of all ages, up to fifty years, in a state of nudity, and absolutely huddled together in hovels like cattle. At the door of a miserable den sat the cold-hearted guardian, or keeper of this receptacle of woe, a tyrannical looking fellow, seated on the ground cross-legged, smoking, who was watching for the arrival of purchasers, and, having presumed I had come to the market with this view, demanded in a growling tone, if I wanted a boy or a girl. At this time

* "He that *stealeth* a man and *selleth*, or if he be found in his hand, shall surely be put to death."—Exod. xxi. 16.

a poor helpless child was turned out ; when I could not suppress a tear at the incident, and the unfeeling conduct of this barbarian, and I hurried away from a scene in which it would be difficult to determine whether human nature itself appears in its most guilty or abject form.

This depôt continues always well stocked with slaves of both sexes, who arrive in prodigious numbers in boats from Nubia, in Upper Egypt. Upon any person being observed to enter it, which is always concluded to be for the purpose of buying these despised creatures, they are turned out from their dens quickly, as such person passes along, when they are ranked, and exhibited by their inhuman keeper ; and such appears to be their own anxiety to be purchased, so as to be liberated from their captivity, that there seemed to be a marked rivalry and emulation among them, by looks and motions, which of them should attract most attention. Some of them were completely black, with an excellent set of teeth, were finely formed, and had a mere rag thrown round part of the body.

When we reflect on the blessing which a distinguished individual has conferred on humanity, by those indefatigable acts he has exercised in the senate to crush this detestable traffic, so revolting to the feelings of Britons, it is impossible not to feel a high degree of pride at the

land which gave him birth. Is it not mortifying, to every sentiment of charity and civilization, that the legislature of the most enlightened country on earth has debated for years, whether this accursed trade in human flesh and blood should, or should not be abandoned, and still refrain from the adoption of those powerful measures which are so loudly called for to tear up slavery by the very roots in our colonies?

But not to enlarge on this afflicting topic, it affords some consolation to reflect, that, such is the humanity with which many of the Turks treat their slaves, that it may be said in the slave market of Cairo, the misery and brutal ignorance of the Nubian ends. The whip rarely, if ever, lacerates the back of the female as it occurs in our English colonies; and the institutes of the Turkish government being altogether of a military character, the males never feel their slavery further than as a species of military subordination.

Even at present, it is not an unusual custom of the Turks to unite in marriage their *slaves* to their *daughters*. Monsieur Maillet mentions, that Hassan, who, in his time, was commander of 4 or 5000 men in Cairo, was the slave of his predecessor Kamel, a renowned warrior, who gave his daughter in marriage to him, to whom he left, at his death, a great portion of his im-

mense wealth. This practice is not, however, peculiar to the Turks alone, nor has it originated in any of the precepts of the Mahomedan religion, for we find, in Scripture, it had occurred among the Israelites, and it is not so stated as to imply any thing extraordinary.*

But these observations, with respect to the treatment of the slaves, apply only to the conduct of the opulent. It appeared to me, that the indigent, who, in all countries, are less careful of their offspring than the rich, owing, most likely, to feeling the burden of providing for them so much greater, are, in this country woe-fully negligent.

No objects can appear more distressing and disgusting than the children, who are to be seen in the streets of this great city, being covered with swarms of insects. The fly, like the dog, appears to be also held sacred by the Egyptians, for although I have observed the eyes of children almost shut up with flies, similar to bees, encompassing a hive, and burrowing in the corner of them, which run with humour, yet no motion whatever is made on their part to keep

* " Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

" And Sheshan gave his daughter to Jarha, his servant, to wife. and she bare him Attai."—1 Chron. ii. 34. 35.

off the insect, which they, indeed, appear to be taught by their parents to abstain from. And in every other place, where vermin can hatch, children are excoriated to a most frightful degree. Hence, arises the cause of the number of persons, even at the most advanced period of life, to be met with in this metropolis, with diseased eyes constantly discharging matter. During the period of summer, sore eyes are almost universal, occasioned, it is supposed, by the scorching heats reflected from the sand and dust, accompanied by what is called the kamsyn wind in Egypt.

With regard to the regulations of police, they are very commendable, especially for the security of the inhabitants during the night. The city is divided into wards, which have gates shut at a particular hour, and each of these divisions is watched by three or four soldiers, by which means robberies are prevented, and all persons who have occasion to be abroad after that time are obliged to carry a light. The great gates, at the extremity of the city, are closed after sun set. Some of the streets consist entirely of shops, or bazars, which are locked up at night, when the owners retire to their private houses. The habitations make a very mean appearance, and some of the lanes are so very contracted, that the windows, projecting from each side of the upper stories, almost touch each other, which throws

around a great gloom ; but this is attended with one convenience so far, as it affords neighbours an opportunity of conversing and shaking hands with each other, across the street, without moving out of doors. These houses are built with sundried bricks, but those of the opulent make a better figure, many of them being constructed of freestone to the first floor. Several, however, have no windows fronting the street ; but these are placed towards courts at the back, which are adorned with trees and fountains ; and, notwithstanding their shabby exterior, many buildings are furnished with some degree of splendor, the halls being paved with marble, the sofas around them consisting of the richest velvets, and the floors covered with superb carpets.

The Humunums, or baths of Cairo, are very handsome, but the mosques are still more remarkable, the number of which is almost incredible. That, however, of Sultan Hassan, appears to be the most simple, and at the same time, stately in its architecture. There is another, said to have been antiently a Christian church, supported by some hundred columns, originally collected from the ruins of antient edifices ; but the one which is esteemed the noblest pile in the city, and of modern construction the most magnificent perhaps in Egypt, is the Kube-el Azal, the cupola of the Azaphs. It is a superb

room, about twenty yards square, covered with a dome of very elegant proportions, elevated on a base of sixteen sides. The walls are pannelled with the choicest marbles, among which are several beautiful slabs of red and green porphyry. A number of gilded Arabic inscriptions also adorn and enrich the walls and lamps, and glittering ornaments are distributed through the whole space, dependant on the cupola.

Here the Coptic sect of Christians have many churches, and though less splendid than the mosques, yet they are not without an air of some grandeur, and may safely be pronounced handsomer places of worship than the generality of the churches in England. The Jews, also, have a synagogue, which, they pretend, has existed in its present state for 1600 years, and hold out, that the exact spot where they now read the law, was honoured by the presence of Jeremiah the Prophet. I could not, however, learn, whether they still preserved here a copy of the law, which was said to have been written by Ezra, who, having omitted, as it was pretended, the name of JEHOVAH, in reverence, wherever it ought to have occurred, found all the vacancies miraculously filled up the day after it was finished.

CHAP. VII.

THE KHALIS. — METHOD OF IRRIGATION. — DESCRIPTION
OF THE ISLAND OF ROIDA. — THE MIKIAS. — PLACE
WHERE MOSES WAS FOUND. — PYRAMIDS. — SPHYNX, &c
— OBSERVATIONS.

THE Khalis, or canal which comes from the Nile, near Old Cairo, runs through the city, and into the country some distance beyond it. Near the mouth of it there is a mound of earth, which, when the Nile rises to a certain height, is broken down annually with great rejoicing, and the water thereby conveyed into the city, and distributed through the gardens and adjacent country. Here I would take occasion to introduce an account of the method of irrigation used by the ancient Egyptians, which I observed was still practised, though in a less perfect manner, from a work of very curious research, and abounding in many ingenious expositions of ancient manners and customs.

“The overflowing of the Nile,” observes the author, “is the great source of the fertility of Egypt; but as the river could not of itself cover the lands every where in the necessary propor-

tion, the inhabitants have cut a countless number of canals and trenches, which intersect the country in all directions. Each town and village has its canal, from which smaller rivers open into the adjacent fields. Where the ground is above the level which the waters commonly attain, they are raised to flood it by engines worked by oxen. The whole surface of the country is formed into various level spaces, surrounded with embanked trenches, supplied by these feeders with water. The gardens, which are the most fertile in the world, are formed into little square beds, with trenches upon a small scale, and the gardeners, when they want to water one of these beds, open a trench, which immediately furnishes the requisite supply.

“No two spectacles,” adds the same author, “can be more dissimilar, than the appearance of Egypt when the waters are out, and when the Nile has again returned into its channel. The country in the former case appears like a sea of glass, studded with numerous villages, towns, turrets, and spires, intermingled with trees, whose tops only are above the waters. But when the Nile has retired into its bed, and the ground covered with the young herbage, the same prospect presents an universal meadow, with herbs and flocks scattered in all directions,

and the cheerful sight of husbandmen and gardeners busy in the fields and gardens. The air is then embalmed by the fragrance of a prodigious quantity of flowers and the blossoms of the fruit trees, and enlivened by the continual fluttering and voices of innumerable birds."

When I had inspected every accessible object of curiosity, I set out to view the pyramids, attended by an Arab, understood to be highly respected by those who live in the district where these stupendous monuments of antiquity, or wonders of the world, are situated. At Old Cairo, where we crossed the Nile, I landed on my passage on the small island of *Roida*, about a mile in length, and prettily planted with sycamores, or Pharaoh's fig-trees, as they are sometimes called. On the southern part of this island is a square building containing the *Mikias*, or measuring pillar, by which is calculated the rise and fall of the waters of the Nile. This column is placed in a bason, the bottom of which is on a level with the surface of the river when at the lowest. From a court leading to this structure, there is a descent to the river by steps, called the stairs of Moses, an idea being entertained that he was there discovered by the daughter of Pharaoh.* As to the authenticity

* " And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the

of this opinion, which can only be taken in a traditional point of view, I shall offer no observation further than it occurs to me, since it was in the sequestered corner of an island that this princess had recourse to bathe, the objection which has been stated to the circumstance of immersion in the vicinity of a populous city is refuted, and the argument founded on any comparison with the absurdity of supposing a Princess of our Royal family in England, proceeding with attendants to bathe in the Thames, opposite the palace at Whitehall, is completely removed. Considering, indeed, the beauty of this little island, and that it has been selected by the conquerors of Egypt for the site of a palace, it is not assuming a great deal to presume, that Pharaoh *might* have had a palace on this spot, and that his daughter used, in the cool of the morning, with her maidens, to perform her religious lavations in the consecrated stream of the Nile, at this particular place, when she discovered the ark of bulrushes. It appears to be perfectly

river side; and when she saw the ark among the flags, she sent her maid to fetch it.

“ And when she had opened it she saw the child, and behold the babe wept. And she had compassion on him, and said to the maids, Take this child away, and nurse it for me.

“ And she called his name Moses, and she said, Because I drew him out of the water.” — Exod. ii. 5—10

obvious that the place where Moses was laid must have been selected by his mother, for the purpose of the child attracting the attention of the princess, and thus throwing it under her protection; and that his parent must have watched the time when it was supposed she might have been expected. The point, however, which I would humbly contend for, is chiefly that it ought not to be presumed it was a regular practice for the princess to bathe daily in the river, but an annual religious rite, performed with a degree of pomp and ceremony, and of which some relics may still be traced, in the custom of the Egyptian virgins proceeding when the day begins to dawn, with songs and timbrels, to wade in the stream on the first rising of the waters, and to chaunt the praises of that Almighty and Benevolent Power to whom they owe their increase.

Being ferried across to Gaza, we proceeded along a flat country, passing in our way several shepherds and their flocks. The pastures were most luxuriant, and fields of beans in particular in high blossom, which to the eye of an Englishman, during the month of December, was a novel sight, and embalmed the air with a delightful fragrance. The habitations of the natives, however, were miserable hovels, and ill corresponded, indeed, with that abundance which na-

ture had so profusely supplied on all sides. We were obliged to pass several fields covered with water, at the overflowing of the Nile, which had still remained, and were conveyed on the shoulders of ferocious-looking Arabs, completely naked, who, on perceiving us from a distance, ran to meet us, and pressed their assistance as indispensable to our getting at the pyramids. We halted during the night at one of the most wretched villages, where the inhabitants lurk in dens, such as we should set apart for the canine species. I was accommodated in a small piece of ground at the back of one of them, in a sort of cart-house unroofed, where I reposed during a most brilliant starry night.

Next morning I got up at sun-rise, and proceeded to the great pyramid, about a couple of miles distant, after having a rencontre, almost amounting to a scuffle, with the inhabitants, who were most clamorous in their importunities; and a great competition appeared to arise among them, who should be offered to accompany me.

The Pyramids of Egypt have been so very often described, and at the present time engage in no ordinary degree the attention of the public, by the descriptions of Mr. Belzoni's researches, of whom I had heard much in that country, that I might justly incur the imputation of presumption, was I to attempt to say more respecting

these massy objects, beyond that powerful impression which they produced on my own feelings. The oldest historians speak of these vast piles, as the principal antiquities of all the ancient works of human art. No tradition that can be relied upon extends to that exact period in which the pyramids were formed, and therefore all must be held as conjecture respecting their construction. Some persons have been disposed to believe they are relics of antediluvian labour, that have withstood the deluge. What was however the particular form of *scaffolding* used to rear such tremendous objects has always been to me a particular difficulty. * The greatest appears to cover a base of *eleven acres* of ground; or equal, according to my information, to the area of Lincoln's Inn Fields, in London, and the altitude may be nearly about that of Arthur's Seat, at Edinburgh, nor does the stupendous edifice appear less imposing in its grandeur than that lofty mountain. I entered the recesses of the interior, which in many parts appeared as if I

Monsieur Dupin, speaking of the mechanical force set in action by steam-engines, gives the following illustration of its amount. — "The great Pyramid in Egypt required for its erection the labour of 100,000 men for twenty years; but if it were required again to raise the stones from the quarries and place them at their present height, the action of the steam-engines in England would be sufficient to produce the effect in eighteen hours by 36,000."

was climbing up a chimney, and I saw all those objects which are usually inspected by travellers. I penetrated to the centre of that which Mr. Belzoni has in some degree rendered a monument to his own indefatigable perseverance, by having discovered a passage into the sepulchral chamber, where I had the honour of writing on one side of its walls, "God bless our gracious king, George the Third;" and, on the other, "God bless the Duke of Kent, the illustrious advocate of suffering humanity."

In this hall or chamber there is a sarcophagus which was opened by this persevering traveller; and although, as I have been informed, some who have visited the spot have pretended to have discovered large human bones, and brought them to England, yet I have the best reason to believe no such remains were found at the time he opened that tomb.* On this occasion I was attended by several Arabs from the village, almost completely naked, and holding lights in their hands. The large dark chamber, lighted sparingly by their matches, the silence of the spot, pestilential atmosphere, the figure of the Arabs, with their sparkling eyes and savage grins, and the

* It appears to be quite impossible that this heavy object was carried up to the chamber by entries to the pyramid, but must have been set down on the spot, at the period that such a vast edifice was erected.

whole of us who entered the place being covered with dust, rendered the scene truly terrific.

It has been maintained by many that these pyramids are nearly solid; but this must be a mere conjecture, since there is no other ground for this idea but their striking external appearance. It is, however, for what particular purpose these prodigious structures have been erected, which has occasioned so much speculation from the learned. Herodotus gives something like a history of them; but it can only be considered as tradition, unworthy of that confidence which is due to an authentic account. That these were monumental cannot be denied; but perhaps they were only so in the same manner as our cathedrals are, and may in reality have been temples, in which venerated ashes were deposited, and not altogether founded expressly for those kings to which they are ascribed. I am, however, led to think that if these vast buildings had existed in the days of Moses, they would either have been mentioned or described by him; and it is certainly a curious circumstance that no notice has been taken of them, at least previous to the time of Solomon, although a very intimate intercourse appears to have existed between the Egyptians and the Israelites from the period of their emigration.

I did not ascend the pyramids, nor did my

curiosity lead me to explore the catacombs or mummy pits, but I went to see the sphinx, about forty feet in height, which is situated a short walk distant from the second pyramid. This is, undoubtedly, a very striking relic of ancient art, being formed of rock, which stands by itself in the Desert. Indeed, the basis of the pyramids themselves appear to have been partly formed by an incorporation with the living rock. Nothing is more astonishing about this colossus than its size; for although the expression of the countenance is that of a disposition mild and pleasant, yet it is but a very rude piece of sculpture, and it appears to have been so considerably injured by the ravages of time, that it is difficult to say if the countenance resembles that of the male or female. Neither the whole length of this object, or, indeed, that of the pyramids, stupendous as they are in themselves, are to be seen, for much of these are under ground, in consequence of the drifting of the sand about them. Near to the sphinx excavations appear to have been made; and, from fragments thrown up, I should be led to think there must have been buildings of some extent. Much, indeed, lies buried under this vast sandy desert, which never will be laid open perhaps in any age to the eye of man.

Having satisfied myself with a cursory inspection of these justly esteemed “wonders of the

world*," I returned to the village where I had passed the night, and after taking some refreshment, mounted my mule, and reached Grand Cairo, about 5 o'clock in the afternoon.

- * " The tapering *pyramid*, the Egyptians' pride,
And wonder of the world, whose spiky top
Has wounded the thick cloud, and long outlived
The angry shaking of the winter's storm ;
Yet spent, *at last*, by the injuries of heaven,
Shattered with age, and furrowed o'er with years,
The mystic cone, with hieroglyphics crusted,
At once gives way."

BLAIR.

CHAP. VIII.

CURIOUS MODE OF HATCHING CHICKENS. — MARRIAGE PROCESSION. — BUILDING OF CAIRO. — DESCENDING THE OTHER BRANCH OF THE NILE. — CAVALRY. — CONSTRICTION OF PASSAGE-BOAT. — TOWN OF DAMIETTA. — ENGLISH AND FRENCH CONSULS. — AUTHOR ASSUMES THE TURKISH COSTUME. — INTERVIEW WITH GOVERNOR. — HELIOPOLIS.

HAVING heard of a process carried on in the city of Cairo respecting the hatching of chickens by artificial heat in ovens, an art for which it is understood the Egyptians have long been celebrated, I proceeded to *Alsaba* in the vicinity to see this curious operation.

Unfortunately, at this particular time, none of the ovens were heated, arising from the enormous number of eggs, probably from five to ten thousand, not having been collected. It is said to be only the inhabitants of this district who are acquainted with the particular art; but I did not perceive they made any kind of secret of the process, or throw obstacles in the way of my being admitted to the place where the plan is gone into. I found, on the contrary, a perfect willingness on the part of the person who superintended it, to explain every thing necessary, which

he did through the means of my interpreter; at the same time I regretted nothing more than that I did not see this interesting process actually carried on.

The season which I understood to be set apart for that purpose, was from the month of January to April, which may be considered summer months in Egypt. The skill required consists principally in supplying the just and requisite degree of heat. The first rule is never to allow the eggs to be warmer than the human eye, when they are laid upon it, can endure without pain. It is singular that thunder-storms occasion the eggs to miscarry; and the chickens hatched by this curious mode are often defective in some of their members.

I examined the construction of these ovens. They are built under ground, in a couple of rooms fronting each other, five or six in a row, with a narrow entry or passage between them. The ovens may be about three or four feet in height, with holes at the top, which are shut or opened, according as the heat required to be increased or diminished. These are warmed with a smothering fire of *mules manure* and chopped straw, for about ten days, at which period the eggs are shifted from the lower, where they had been previously laid in heaps, and spread in the upper, which are turned daily,

and a very slow fire kept, in a channel which runs along the avenue near the mouths of the oven. About the twenty-second day the operation is accomplished, when the chickens break the shell; and I was told that nothing was more amusing than the interesting spectacle which the ovens then exhibit. This plan, from which such benefit is experienced, and within so short a space of time, does not escape the eye of the pasha, as he comes in for a *tithing* of the produce; but to what this amounted I could not exactly learn. Doubts have been entertained if such a mode would be successful in any other country, as it is conceived there is exclusively something favourable to it in the climate of Egypt. I had, however, occasion to know, that in many other latitudes it has been tried and found unsuccessful; although, on the other hand, I have been informed, the experiment was made in Italy, and also by one of the Buonapartes, when at Hesse Cassel, in Germany, and that success had attended it.

In returning from Alsaba, highly entertained with this *novum opus*, I happened, in going along the principal street of Cairo, to meet a most amusing procession on occasion of a marriage, which would have excited the risible muscles of the gravest individual. The bride, quite a girl, was conducted under a paltry canopy, supported by four poles, with her face completely

veiled, and her person adorned with rude finery, or shabby grandeur. Two matrons of a well-sized corpulency, walked by her, one on each side. They were preceded by a band of discordant musicians, followed by another equally inharmonious, and fantastically dressed, and accompanied by a multitude of people. A spectacle more highly ludicrous, could not be figured, even at Bartholomew Fair, in London; nevertheless it was exhilarating, and enabled me to compare the customs of the East with those of other countries, on occasion of marriage.

I was at Grand Cairo on Christmas day, which was observed in the Christian churches with great solemnity. The Catholics entertain an opinion, that it was here Joseph and Mary brought our Saviour when they had escaped from the persecution of Herod*; but this tradition, similar to many others, both of the Greek and Roman churches, does not appear to be properly authenticated.

In the fifteenth century, Cairo was generally considered one of the most flourishing capitals in the world; but the discovery of the passage to India, by the Cape of Good Hope, changed the direction of that stream of commerce which formerly flowed through Egypt, since which period it may be held to have declined. At the

* "Out of *Egypt* have I called my son." — Matt. ii. 15.

same time, it must be admitted, that it possesses such geographical advantages, in point of situation, and is surrounded by a country of such inexhaustible fertility, that, with a very slight share of protection, it must continue a great emporium. Mahomet Ali, the present Governor of Egypt, is well aware of its high importance. He gives liberal encouragement to people of every nation to take up their residence there, and introduces, through their means, arts and manufactures in all shapes : in short, this indefatigable man is constantly occupied with schemes, calculated to promote commerce and the prosperity of the people.

It was my intention to have proceeded along the track of the Israelites, to the Red Sea, and visited that interesting spot *Mount Sinai*, on the other side of it, where the Law was proclaimed * amidst the thunders of the Almighty. I cannot describe, however, the mortification I experi-

God, from the Mount of Sinai, whose grey top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpets' sound,
Ordain them laws, part such as appertain
To civil justice, part religious rites
Of sacrifice, informing them by types
And shadows of that destin'd seed to bruise
The serpent, by what means he shall achieve
Mankind's deliverance.

PARADISE LOST. Book XII.

enced in being dissuaded from the enterprize on account of the danger to be apprehended from the advanced state of the season, during which the unwholesome nocturnal dews fall so copiously, and was assured, that I could not expect to perform the journey in less than six successive days, by which, I should have been exposed in the desert without shelter as many nights; and besides, I had, unfortunately, not been provided with proper camp equipage to repose in. I accordingly, though with reluctance, gave up the journey; and having on Saturday, the 26th of December, engaged my passage in a vessel going to Damietta, with stores on board, I bade adieu to my friends at Cairo, and directed my course towards the HOLY LAND.

In descending the Nile, we anchored during the night at the village of *Zifse*, where I observed a regiment of horse, encamped on the banks. The following morning presented a spectacle beautiful and luxuriant. The cavalry made a splendid appearance, and the whole face of the country was clothed with the richest herbage of spring. The shepherds, as they drove forth their flocks, followed them merrily playing on pipes, and the scene around exhibited the mingled ensigns of that pastoral life, which has

been so peculiar to those regions from the earliest periods of history.

Very different indeed was my situation, in point of comfort, in *descending*, to that I had experienced in *ascending* the Nile. The vessel was sadly infested with vermin of every kind, and the rats plundered my provisions, laying hold of, to my disappointment, an entire fowl, that I had particularly set apart for dinner. The passengers were numerous, filthy, and stowed in such a manner, that I had the greatest difficulty in avoiding their touch, apprehensive of the plague, which I had always dreaded, knowing the horrors of that terrible pestilence, and which is communicated in this way, however slight the motion is made.

I formerly adverted to the plague with which Egypt was visited, so frightful a scourge to mankind in the East. A traveller cannot exercise too much caution in avoiding to come in contact with the natives. Some have been led to suppose it is communicated by the air, while others are of opinion it is propagated by swarms of insects, brought with the wind; but the true cause of it, which has baffled the skill of the most eminent medical characters, is believed to be extremely difficult to account for accurately. This frightful visitation usually commences with shivering, vomiting, violent fever,

and pains about the heart, and often makes its appearance in boils and spots of different colours. Probably, such an evil may have existed at a very early time, and which, I am inclined to think, receives countenance from the Book of inspiration.* In some years, thousands are swept off by it in Grand Cairo, especially during the summer season, and it is a remarkable fact that Mahomedans ridicule the idea of using precautions against it, or administering any thing in the way of cure, after infection, under a conviction that as God had predetermined the period of the death of man, the most perfect submission to his will should be manifested by those who are visited with it. This dreadful calamity always keeps the traveller in a state of alarm, and throws a gloom over his journey.

In examining the construction of the bark, I was struck with its width and fitness for the trade it was engaged in, and the navigation it was destined to perform. It appeared to be precisely that sort of bark best calculated for river employment, and which might perhaps be more properly described as a raft. In the first place, it was flat in the bottom, broad in the beam,

* “ And Isaiah said, Take a lump of figs, and they took and laid it on the boil, and he recovered.” — 2 Kings xx. 7.

“ It seemeth to me there is as it were the plague in thy house.” — Levit. xiv. 35.

chest sided, and in the smallest depth of water carried the largest possible burthen that the materials of which it was constructed could bear.

About eleven o'clock on Monday, the 28th of November, we reached *Damietta*, and immediately on our arrival, Mr. Serur, the English consul, sent his dragoman on board, to invite me to his house, to which I proceeded. He was a youth of about twenty, by birth a Greek, and spoke the Arabic, Turkish, and Italian languages, though he did not understand those of the English or French; and being considered as a person of opulence, that circumstance, in connection with his official situation, commanded him great respect; and in his own eyes he appeared a person of consequence, from the air of superiority he assumed.

After dinner we retired to a saloon, and, after washing our hands, mounted a large sofa, where we sat cross-legged, and pipes and coffee were handed. In the view of conveying a compliment, Mr. Serur, after smoking his own pipe for a few minutes presented it to me for the same purpose, and indeed was so urgent, that he had nearly put it into my mouth; but this mark of Oriental politeness, so opposite to every idea I had entertained of cleanliness and comfort, I begged to decline, and as he appeared displeased, and attributed the refusal

to rudeness, I informed him this was not the practice observed by English smokers, however elevated in rank. Some of these pipes may be six feet in length, are strong and straight, and made of the cherry-tree. The "bowl" is gilded, and the "mouth-piece" of amber, which is considered as an antidote to the communication of disease, and many of them are ornamented about the mouth at an enormous expence. In short, the pipes as well as horses are perfect idols with the inhabitants of the East. The consul was in the highest glee, at the time I was under his roof, from being on the eve of marriage with the daughter of a native of Sidon, who was there at the time, to whom he introduced me, and he had, agreeable to the practice of the country, been obliged to *court the father* to obtain the daughter. The bride, indeed, is rarely seen till the nuptial knot is tied. The practice of searching for wives, in this mode, by those who desire to be united in wedlock, appears to have been observed in the very earliest age.*

Having a letter of introduction to the *French* consul, a Greek by birth, I waited on him, and

* "Thou shalt go unto my country and my kindred, and take a wife unto my son Isaac. Peradventure the woman will not be willing to follow me; must I needs bring thy son again unto the land from whence thou camest? And Abraham said, Beware that thou bring not my son," — Genesis xxiv. 1—6.

found him an unwieldy personage, ill calculated "for velocity of motion," and exhibiting a pomposity of deportment which corresponded with that magnitude. I was received with politeness, and conducted to his house and garden, which I found to be the best in town, where he is considered to be one of the most consequential characters. After leaving his house, accompanied by his clerk, a Frenchman, I apologised for my omission, in not paying a compliment by enquiring of the consul after the health of his *seigneur*; and was on the point of turning back to express myself to this purpose to the Consul, when I was told it was a fortunate circumstance I had not, since, so far from being received in a complimentary point of view, it would have been considered as an insult, and "equivalent to spitting in the face of the Consul!"

Wives, in this quarter of the globe, appear to be in a complete state of captivity. They are slaves to their husbands, and allowed to see no other persons at home than their families or relations, and when they do appear in the streets, their faces are completely veiled.

I was presented to Kassan Aga, the Governor of Damietta, by the English Consul, and went in a kind of procession to the audience appointed, when I was treated with that solemn urbanity so peculiar to the Ottomans. He was a venerable

character, about seventy years of age, with a countenance expressive of much serenity and wisdom. I was conducted to a cushion spread on the ground, and honoured to sit next to him; we sat cross-legged, the slaves handing us pipes and tobacco; when, in the course of conversation, I discovered him to be of a liberal mind. He shewed me particular attention, and asked a number of important questions on different subjects of a political and commercial nature, respecting Great Britain.

In going along the streets, I happened to look into a miserable apartment, dignified with the high appellation of an academy, which exhibited much the same scene as that I had witnessed at Rosetta. In the back ground there was a group of boys, almost in a perfect state of nudity, who were engaged in the operation of making baskets, while in the front, a poor ragged schoolmaster was endeavouring to teach about a dozen youths to read. It is truly deplorable to think, that such is the miserable appearance of the general state of the population of this country, that it inspires a Briton with that sort of aversion which prevents the mind from applying to them those epithets of charity and compassion which their sad seclusion seems to call for.

During the time I was obliged to pass in Damietta, I was pretty comfortable, as the English

Consul not only entertained me with great hospitality, but used all his exertions in contributing to make the day pass cheerfully, both by inviting company to his house, riding about, and introducing me to his acquaintances, not omitting to exhibit the different donations of fire-arms, sabres, and other articles, which he had received from travellers, thus conveying a pretty broad hint, he expected that in my turn I should present some gratification, and which I promised to do on returning to England, when I transmitted to him a present accordingly, of which he acknowledged the receipt by letter.

Damietta is a place of some trade and extent ; but, although I was prepared to expect, from what I had been told, that the Ottoman inhabitants had a prejudice against Europeans, which discovered itself in various insults offered them, yet I own I did not find this verified in a single instance, in so far as regarded myself. The town is situated on the eastern bank of the Nile, and on the very edge of it, about four miles distant from the sea, and has only one principal street. In its general appearance it is similar to other Turkish towns, as the view, especially from some distance, is imposing, but internally it is abominable. The back part of the houses and gardens are towards the Nile, and approach a good deal to what we observe in the mean parts

of Wapping, in front of the Thames. The streets are narrow and winding; the houses mean; booths and bazars wretched, and many miserable objects to be met with in going along. A deal of bustle is to be met with on the quays, especially in shipping bags of rice, which I saw piled up in small hills about the town. About a couple of miles from it is the lake of Mensaleh, between thirty and forty miles in breadth, which I visited with the Consul.

Here I was advised to abandon the dress of the Christian, and assume the costume of the Turk, under an assurance that it would be the means of protecting me from insult, and afford greater facility in travelling; I accordingly procured such a dress, bound a handkerchief round my head to form a turban* and remained some time, in order to allow my beard to grow, which conveys a kind of authority, and so as to conform in every respect to a Mahomedan figure, the shaving of the beard being held as a disgrace.†

In descending the Nile from Grand Cairo, such is the state of dilapidation into which every thing has fallen, not only by the hands of barbarians, but the ravages of time, that I am fully

* "Bind it as a crown to me."—Job, xxxi. 36.

† "Tarry at Jericho until your beards be grown."—2 Samuel, x. 5.

aware I had passed many interesting spots, without being able to trace any vestiges of their ancient consideration. On inspecting the memoranda of the objects which I had expected to see, I found that a little above where the Rosetta and Damietta branches of the Nile separate, I had passed Matteredea, the ruins of Heliopolis, considered the *On* of the Scriptures*, perhaps one of the most ancient cities in the world. It was chiefly distinguished for a magnificent temple, dedicated to the worship of the *sun*, or as we might more charitably say, to the study of astronomy, since the priests were considered the most famous in Egypt for their astronomical observations, and the first who had found the year to consist of 365 days. It is supposed that the country around this place is the land of *Goshen* or Rameses, which the children of Israel inhabited, and Grand Cairo the head-quarters, or rendezvous, previous to their setting out for the Land of Promise.

Here I was gratified to find, as a further proof of the enlightened mind and energy of character

* “ And Pharaoh called Joseph's name Zaphneth-paaneah; and he gave him to wife Asenath, the daughter of Potipherah, priest of *On*. And Joseph went over all the land of Egypt.

“ And unto Joseph were born two sons, before the years of famine came, which Asenath, the daughter of Potipherah, priest of *On*, bare to him.”—Genesis, xli. 45. 50.

possessed by Mahomed Ali, that he had written to Mr. Briggs for scientific and practical persons, to explore and work for minerals in Egypt and Nubia; in consequence of which, gentlemen of abilities and experience had departed from England, and from a prosecution of such an undertaking most beneficial effects may be expected. And further, as a laudable trait in the character of the Pacha, he had, upon application from the parents of certain persons in his service, selected several of their children, and sent them to England, Italy, and other countries, in the view of receiving proper education; who, on their return to Egypt, will be enabled to impart to their countrymen all those advantages that such an important object holds out.

CHAP. IX.

ZOAN. — CHRISTIANS' DEFEAT IN THE HOLY WAR. — CIVILITIES AT USBF. — WRETCHED STATE OF THE PLACE. — BANKRUPT FUGITIVE. — VOYAGE TO JOPPA. — ARRIVAL. — CONVENT. — ENGLISH CONSUL. — DINNER OF THE MONKS.

IN descending the Nile, I had passed also on the West a considerable town, called *Mansura*, which is conjectured to have been the Zoan alluded to in the sacred volume.*

It was in this city, during the Holy War, that the Christians were more than once defeated, when, at the first contest, the Earl of Artois was drowned in the river, and the Earl of Salisbury died bravely fighting on his knees, like the renowned Wetherington, mentioned in the Ballad of Chevy Chace. At their ultimate overthrow, Lewis IX. was taken prisoner; on which occasion the town of Damietta was surrendered as part of his ransom.

* "Now Hebron was built seven years before *Zoan in Egypt*." Numbers, xiii. 22.

"Marvellous things did he in the sight of their fathers, in the land of Egypt, in the *field of Zoan*." — Psalm lxxviii. 12.

I sailed down to Usbe, one mile distant from the mouth of the Nile, in expectation of meeting a vessel destined for Joppa ; but the water being so low, it was found impracticable for any to pass the bar. This very frequently occurs when the wind blows strong, which throws up a bank of sand, called the *Bogaz*, and may occasion an interruption sometimes of weeks. Nothing could be more tantalizing than the situation in which I was placed for ten days by this circumstance, and the constant heavy rains which had fallen in this miserable village, composed of huts built of mud.

Mr. Mirza, who was at the head of the custom-house, I had met with at the table of the English Consul at Damietta ; and, in consequence of this slight knowledge, he offered every facility in his power to the passing of my baggage, and was civil in his attentions. I met here two merchants, brothers, from Grand Cairo, who were quitting Egypt under very peculiar circumstances. One of these men had been in a flourishing business at Cairo ; but having become bankrupt for a large sum, and incurred the high displeasure of the Pacha, who had himself been involved as a creditor to a great amount, he ordered the bankrupt to quit the country under the pain of having his head struck off ! It would appear, therefore, considering the great

respectability, good sense, and justice of the Pacha, there had been something approaching to fraud on the part of the insolvent. He, however, appeared to be loaded with every comfort in the way of provisions; wines, liquors, and rich articles of dress; his baggage was enormously weighty; and he often displayed his purses of gold. His costume was superb, watch and rings brilliant, and his pipe, that darling object of the Turks, splendidly mounted; in short, every thing appeared to indicate, that he was a person far above the common rank. The fugitive drank copiously, smoked, played at cards, hunted, sung, and appeared gay as a lark, notwithstanding the axe was actually hanging over his head, so long as he remained in the country. Occasionally, when the wind was high, he appeared in great agitation, as it will be observed, that the limited period under which he was allowed to quit Egypt had sometime elapsed. When he heard the little bustle occasioned by the arrival of myself and servants, he was apprehensive that *I* had been the bearer of a special order from the Pacha to decapitate him! When walking out he was literally circumspect, since he was constantly looking about him, and at every step thought there was "something purring at his heels," apprehensive he should discover soldiers of the Pacha, marching towards

the place with an order for his immediate execution. Though the manners of this person were plausible, yet I own I did not like the first impression they created, as I conceived from a study of his eye, that great index of the mind, it conveyed a peculiar degree of cunning. He was, however, intelligent and polite, spoke fluently the French and Italian languages, and imparted to me much interesting information.

I cannot enter into an explanation of those painful sensations which I experienced, from lingering here during stormy weather for weeks, nor the misery of that vile den with which I was accommodated, and obliged to repose on the ground. A hurricane set in, by which the sand-bank, or bogaze became so formidable, as defied all possible exertions to pass it with a vessel, however light; and we were therefore obliged to exercise further patience, and remain till calm weather.

After such patience had been nearly exhausted, and the weather had become more moderate, we attempted to proceed on our voyage, and embarked in a crazy small vessel, laden with rice, on board of which were several pilgrims, on their way to Jerusalem. Our bark, towed out of the river by ten boats, was within a few inches of this bar, and had she touched it, destruction must have been inevitable. The bankrupt was

thrown into a transport of joy, and danced upon deck, with the bottle in his hand, and drank till he was in a complete state of intoxication, after we had escaped the dangerous part and put to sea; convinced he was then beyond the reach of the Pacha, and his head would still be allowed to remain on his shoulders.

Nothing interesting occurred during the voyage. On the 21st of January, a short time before midnight, we reached Joppa, having been three days in performing it. After dark set in, as we approached the town where the navigation was intricate, a horn was blown at intervals from the land to apprise us of danger; but I did not enquire whether this is done regularly every evening, or only when vessels have been perceived during the night. The custom, however, appears to be judicious, and called for by those dangerous rocks and shallows about the place.

Next morning, from the deck of the vessel, the view of Joppa was picturesque and pleasing. It appears to be built on tiers, upon the side of a rocky mountain, elevating gradually from the sea, crowned with a castle, and defended towards the ocean, on which improvements had been made by Sir Sidney Smith, when in that quarter. The entrance to the port is considered perilous; but at the particular part we reached, the anchorage

was pretty safe, and may be considered commodious. I landed, and thus, for the first time, set my feet on holy ground, on which occasion particular expressions of Scripture, darted, as it were, in a moment on my mind.*

I proceeded to the convent of St. Peter, a very ancient edifice in front of, and close to the sea, founded on the spot where this Apostle had lodged.† I was received with truly Christian charity by the Monks, to whom I produced the letter I had received from the Propaganda Fidei at Rome, in which this convent was particularly mentioned, and rejoiced I had “entered into the glorious land.”‡

The brotherhood consisted of a Superior, four friars, and two lay-brothers. They conducted me to a pretty snug cell, commanding a delightful view of the harbour, where there was a table, chair, and bed, and were most attentive. I dined with them at 12 o'clock in their gloomy

* “I will show thee that which is noted in the Scriptures of truth.” — Daniel x. 21.

“Thine eyes shall see Jerusalem.” — Isaiah xxxiii. 20.

† “And it came to pass that he tarried many days in Joppa, with one Simon a tanner.” — Acts ix. 43.

“And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea-side.” — Acts x. 5. 6.

‡ Dan. xi. 41.

apartment ; a privilege not allowed in all the convents, and where one would have supposed the light of day had never entered, being similar to a place under ground, and where a glimmering lamp hung from the ceiling, hardly enabled the countenance of any of us to be distinguished. The Superior, with the party standing round him, said grace, but with a rapidity quite inconsistent with that pious solemnity so necessary when imploring a blessing from the Almighty on his unremitted bounties. We dined upon vegetables, soup, fish, and stewed poultry ; and a thousand questions were put to me as to Great Britain, the voyage, &c. After dinner, which did not occupy more than twenty minutes, we all rose from our seats, and remained standing, during the time a few words were pronounced, in the view of offering up thanks, and expressed in the same hurried manner ; after which, the friars made the sign of the cross, and we proceeded to the apartment of the Superior, always considered to be the best in the convent, where we sat down, when liqueurs and cakes were handed round, and, after a short conversation, each repaired to his own cell. These are very narrow, gloomy, and hardly admit sufficient light to read distinctly.* Two

* Denon, in speaking of the cells of monks, observes, they "resembled the cages of animals in menagerie recesses, of seven feet square, enlightened by a dim window, six feet

of these friars, who were Spaniards, had accompanied the Princess of Wales from this place to Ramah, in her pilgrimage to Jerusalem ; and this was the convent where Buonaparte (who, it is known to every traveller, took up his residence in edifices distinguished either for sanctity or grandeur) had fixed his abode. The merchant and his brother, who had accompanied me on board the vessel, proceeded to the convent of the Armenians, having professed that religion, where I paid them a visit, and found some religious controversy had existed between the brethren of the two monasteries. In the mean time the English consul, Daimani, having heard of my arrival, called, and invited me to take up my lodgings at his house, which he recommended, by saying they had been occupied by Sir Sidney Smith. He conducted me over the town and neighbourhood and his extensive gardens, sent me supplies of fruits, and shewed every attention. When I afterwards, however, visited the house, I preferred my ecclesiastical quarters as more comfortable in many points of view. And now that I am standing in the Land of Promise, it may be proper that I should

from the ground. 'This refinement of austerity, however, only concealed from the eye of the recluse the view of the vast expanse of heaven.' — *Travels in Egypt.*

pause in my narrative, and remind the reader, though necessarily in a very cursory manner, of the various facts and circumstances which have rendered this portion of the earth so venerable and interesting.

CHAP. X.

GENERAL REFLECTIONS ON THE HOLY LAND.—PLEASURES ARISING FROM LOCAL CIRCUMSTANCES.—JOPPA.—PROPHET JONAH'S EMBARKATION.—TABITHA.—VISION.—POPULATION.—FLAT ROOFS OF HOUSES—FOR WHAT PURPOSES.—MASSACRE BY ORDER OF BONAAPARTE.—PASSPORT FOR JERUSALEM.

THE land of Canaan is emphatically described in the sacred volume as a pastoral country, "flowing with milk and honey."* If we look to its geographical boundaries, it will appear to be protected on all sides by seas and deserts, and in such a manner as to prevent its inhabitants falling an easy conquest to the great monarchies, which were successively ordained to subjugate the civilized world. Again, if we consider that the Hebrews, for a purpose most sublime and mysterious, were destined to be kept a peculiar people, the choice of this land for their residence was most singularly marked by wisdom. The commerce of their shores was limited, and the mountainous surface of the country prevented them from congregating into very large cities, by which their institutions were less liable, than those of regions more open and accessible, to be corrupted by the example of strangers.

* Exodus iii. 8.

What renders, however, this beautiful portion of Asia more interesting than any other part of the globe, is, those grand and striking events of which it has been the distinguished theatre. Whether, in fact, we consider the Hebrews in their history, from the time of the Patriarch Abraham till their final dispersion as a nation, or regard them as the chosen conservators of the worship of the true God, they must, by all descriptions of persons, of whatever sect or class, be acknowledged as the most remarkable of any people that ever had an existence. It is true that other nations can boast of prophets and legislators, but their predictions and legislation were local and peculiar to themselves; whereas, on the other hand, the prophets of the Hebrews spoke out to all men, and of every age; whose lawgivers framed their institutions with such unrivalled wisdom, that they benefited the whole human race.

The desire which has been entertained, to tread this holy ground, has long been deemed, in some degree, a duty of a religious nature; and during that period, when military ardour was elevated with pious zeal, it was courageously gratified in the face of every danger. Had there existed nothing more remarkable in Palestine than the exploits of the Crusaders, these alone were of themselves calculated to render the

country hallowed, in the eyes of every man who has at any time experienced the elevating impulse of devotional feelings. But it is chiefly to those prior events, by which the zeal of the Crusaders was awakened, that I would draw the attention of the reader; for when I cast my eyes towards the hills of this country, reviewed the transactions of which they have been the awful scene, and reflected on the abject condition of the descendants of the original inhabitants, for whom it was set apart by Almighty God, I was forced to acknowledge, and with feelings of dread and devotion, that the words of eternal prediction had, indeed, been most strictly fulfilled! Many are the prophecies unfolded to us in sacred writ*, and though the most remarkable will be found in the Book of Numbers†, yet still more strong is the language conveyed in those of Deuteronomy, &c.‡

* “The children of Israel shall abide many days, *without* a king, and *without* a prince, and *without* a sacrifice, and *without* an image, and *without* an ephod, and *without* teraphim.”—Hosea iii. 4.

† “Lo, the people shall dwell *alone*, and shall not be reckoned among the nations.”—Numb. xxiii. 9.

‡ “Thou shalt become an astonishment, a proverb, and a by-word, among all the nations.”—Deut. xxviii. 65.

“And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.”—Deut. xxviii. 37. 65.

“And the Lord shall *scatter* thee among all people, from one end of the earth even unto the other.”—Deut. xxviii. 64.

It was impossible to reflect on these and other tremendous denunciations recorded in Scripture, knowing how literally they have been fulfilled, without feeling emotions of holy awe and fear; and especially when I further considered that here I was standing on the very soil which had been the home of that scattered race, excommunicated by the religious horror of all nations against them, and still more by their own religious fidelity to the usages of their forefathers.

But, returning to the narrative, I would observe, that the town of Joppa, or Jaffa* as it is now called, we read of in the Book of Inspiration. Although in the visible circumstances of the monastery I resided in, there appeared nothing calculated to impress me with any strong affection, yet, during the silence of the night, when I retired to rest, I experienced a profound sensation of delightful reverence, in contemplating that I had been so highly honoured as to be allowed by Providence to repose on a spot, which had been so eminently sanctified by the presence of one of those "chosen vessels," from whom our Lord was pleased to pour the purifying waters of salvation, into the hearts of men. No language that I can use, will convey to the reader any description of this local influence. The warmth of his imagination can alone supply some faint idea

This word is pronounced by the natives *Yāfa*.

of what it must have been; and which was rendered more powerfully impressive by those objects I had visited during the course of the preceding day. In surveying the port, I was forcibly reminded that it was anciently the first harbour in Judea, and from which the disobedient prophet embarked*, in the view of escaping from the Lord, although he had been solemnly called upon to preach to the great city of Nineveh. Recollecting, also, as I formerly mentioned, when off the coast of Egypt, that I observed "great fishes," fully capable, as far as magnitude was requisite, for the miracle performed in his case, I could not but reflect with compassion on the folly of those unhappy individuals, who are to be found holding in ridicule and contempt the authenticity of Revelation, and would dare, even for a moment, to measure the powers of an Almighty Being by their own ignorance.

I was accompanied by one of the friars to visit that particular part where Peter had raised Tabitha†, which is about a mile from the town,

* "Jonah rose up to flee unto Tarshish, from the presence of the Lord, and went down to *Joppa*. and he found a *ship* going to Tarshish, so he paid the fare thereof, and went into it, to go unto Tarshish from the presence of the Lord." — Jonah i. 3.

† "Peter kneeled down and prayed, and turning him to the body, said, Tabitha. arise. And she opened her eyes.

where a church had been erected in memory of the event; but demolished by the Mahomedans. The walk to this sanctified place was delightful, the path lying through groves of trees, and hedges formed of the prickly pear, from which the air exhaled the most refreshing and delicious odour.

It was here, according to tradition, that Mary Magdalen, Martha, and their brother Lazarus, were by the Jews put on board a shattered bark, and committed to the mercy of the winds and waves; and that the vision was received of the sheet full of all kinds of animals let down from heaven, which were forbidden to be called unclean.* And, lastly, it was at the port of Joppa where fleets arrived, charged with materials, which were afterwards landed and con-

and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her *alive*."

"And it was known throughout all *Joppa*, and many believed in the Lord."—Acts ix. 40, 41, 42.

* "I was in the city of *Joppa* praying, and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet let down from heaven by four corners, and it came even to me.

"Upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, &c."—Acts vi. 5, 6.

veyed to Jerusalem, to build the splendid temple of the royal prophet.*

The population of Joppa may be estimated at upwards of 5000 souls. The gardens in the neighbourhood abound with the orange, lemon, and other trees, which were loaded at the time I was there, and the fruit sold for a mere trifle.

Since the invasion of Egypt by the French, who took the place under Buonaparte in 1799, and among other acts of violence laid waste almost every garden, the fortifications have been repaired. The harbour is rocky, and exceedingly dangerous, and has been in that state from the earliest period.† The interior of the streets presents the usual slovenly meanness which is to be found in every town within the whole extent of the Turkish empire, though externally they are rather of an imposing appearance. The architecture of the houses is similar to what I formerly had occasion to observe in those of the Egyptian cities. When I first discovered their

* "And Hiram said to Solomon, I will do all thy desire concerning timber of cedar and fir. My servants shall bring them down from Lebanon unto the sea, and I will convey them by the sea in floats." — 1 Kings v. 8, 9.

"And we will cut wood out of Lebanon, and we will bring it to thee in floats *by sea, to Joppa*, and then shall carry it up to Jerusalem." 2 Chron. ii. xvi.

† "A more terrible and dangerous situation for shipping cannot be imagined." — JOSEPHUS.

flat roofs, I was most peculiarly struck with the circumstance of the inspired writer having recourse to such places, when he resided at Joppa, to offer up prayers. *

To a person who has been accustomed to the form of the roofs of our habitations in Britain, the expression of a person going to the *top* of a house to exercise acts of devotion, may appear strange, and which has also, I am inclined to think, in many of those individuals who make light of the Gospel history, given rise to ludicrous ideas; but considering the peculiar structure of all the edifices here, it conveys a truth and beauty most strong and appropriate.

We find that these were places marked out of old for the purposes of concealment †; and, although they are formed of a firm substance like plaster, yet I could perceive on many of them grass growing, which soon got into a

* "Peter went upon the *house top* to pray about the sixth hour." — Acts x. 9.

"And them that worship the host of heaven upon the *house tops*." — Zeph. i. 5.

"It is better to dwell in a corner of the *house top* than with a brawling woman in a wide house." — Prov. xxi. 9.

"That which ye have spoken in the ear in closets, shall be proclaimed upon the *house tops*." — Luke xii. 3.

"In that day he which shall be upon the *house top*, and his stuff in the house, let him not come down to take it away." — Luke xvii. 31.

† "She had brought them to the *roof* of the house, and hid them." — Joshua ii. 6.

withered state, from being so much exposed to the sun; which also recalled to mind the words of the royal Psalmist, explanatory of the wicked, who are momentarily exposed to the vengeance of an Almighty Judge. *

One of the prophets, in alluding to the judgments of Moab, declares that lamentations shall be expressed on the house tops thereof.† It will be also kept in view, that terraces on the roofs of houses in the East, some of which are of considerable length and breadth, are highly convenient for various purposes; these are places for conversation, walking, and enjoying the pure air at the present day; they also appear to have been used for similar purposes in ancient times by the kings of Israel.‡ They are alluded to by another of the prophets. § These are further used for the operations of washing and drying clothes, and in hot weather, preferred to all other situations, as cool and comfortable to

* “Let them be as the *grass upon the house tops, which withereth* afore it groweth up, &c.” — Psalm cxxix. 6.

† “There shall be lamentation generally upon all the *house tops* of Moab, and in the streets thereof.” — Jer. xlviii. 38.

‡ “Samuel *communed* with Saul upon the *house top*.” — 1 Sam. ix. 25.

“And David arose from off his bed, and *walked upon the roof* of the king’s house.” — 2 Samuel xi. 2.

§ “The burden of the valley of vision, What aileth thee now, that thou art wholly gone up to the *house tops*.” — Isaiah, xxii. 1.

repose on during night, where beds are laid down. In many of the convents indeed, the monks, who are so much exposed to insult from the Mahomedans, have no inclination to walk about the streets, but are perfectly contented with taking exercise on the terraces, where they are not only more retired and independent, but can see every object passing along the streets; and such an elevation affords an enjoyment of the finest prospect of the whole surrounding country.

The ground of these terraces, I observed to be a kind of plaster. It appears to be a composition of sand, with lime and gravel formed into a hard substance, which, after rain has fallen, is smoothed over with a rolling stone, to give it greater firmness and stability.

I accompanied the Consul about a mile to the south of the town, where he pointed out the fatal spot, among hills of sand, on the sea shore, where the Turkish soldiers who had retired to Jaffa on their parole, after the surrender of El-Arisch, were drawn out and horribly butchered by the orders of Buonaparte, in violation of all honour and faith; the authenticity of which some have called in question; but there are persons in existence at Jaffa who were witnesses of the fact. He also mentioned that a vast number of the dead bodies having been washed into the sea, no fish were eaten for upwards of three

months by the inhabitants of Jaffa, under an idea that they had fed upon the carcases. A Turkish monument to the memory of some particular person is erected upon an elevation near the place, which may direct the steps of future travellers to this modern *Golgotha*, or scene of crime, which fixes an indelible stain on the character of Napoleon, and never will be forgiven, or blotted out of the memory of the Turk, or his posterity.

The Consul procured passports from the Pacha, to enable me to proceed to Jerusalem, a precaution which I was told to be indispensable, and the pious friars having written to the Superior, or head of the convent at Ramah, to send down mules to Joppa, agreeable to a benevolent practice observed by them towards travellers, to convey me, with my servant and baggage thither; I prepared for my departure, and presented a piece of money to the Superior, for the use of the convent, in return for the hospitality I experienced. Although it may be observed, the friars, from a principle of religion, are understood to entertain pilgrims without demanding any thing in return by way of compensation, and strictly as a matter of right; yet no traveller of respectability thinks of receiving entertainment and accommodation gratis, and when he does hold out a remuneration, it is not on this

account, but under the delicate idea of "a compliment to the poor," and which, it may be credited, never meets with any refusal on the part of the friars.

CHAP. XI.

JOURNEY TO RAMAH.—VALLEY OF SHARON.—INDISPOSITION.—VIEWS OF THE COUNTRY.—FINE CONVENT.—DESCRIPTION OF RAMAH.—JOURNEY TO JERUSALEM.—VALLEY OF JEREMIAH AND ELAI.—SPOT WHERE DAVID BLEW GOLIATH.—IMPRESSION ON THE FIRST VIEW OF THE HOLY CITY.—ARRIVAL AT THE CONVENT OF FRANCISCANS.

AFTER the friars had embraced us, and given their benediction, we left Joppa on the 29th of January, at one o'clock in the afternoon, still assuming the Oriental costume, and "setting our faces towards Jerusalem."

We travelled on mules, with fire-arms properly charged, having stuffed in large sacks or bags our beds and culinary articles; and also carrying water in utensils, extended or inflated like bladders, resembling a bottle; customs which may be traced to a very remote period.*

These utensils are made of skins, the mouths

* "And he commanded the steward of his house, saying, *Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.*

"And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money.

"As soon as the morning was light, the men were sent away, they and their asses."—Genesis xliv. 1, 2, 3.

of which are shut up with slips of wood, to contain milk and other liquids. The natives often drink from these without pouring out what they hold into any vessel. Such leathern bottles preserve their contents from dust, and prevent vermin from penetrating them. They are of a dark colour, and hang up exposed to that volume of smoke which always envelopes the hut of the Arab, and are alluded to in Scripture*, where we find they were part of the articles which the children of Israel had occasion to use in their journey through the wilderness.† These bottles are so strong, that they may be constantly used for a long period; and when found to wear out, are carefully patched and sewed up.‡ We find, indeed, that of such materials the raiment of our first parents was formed §; and clothed in this manner were many of those saints who had wandered about. ||

* “For I am become like a *bottle in the smoke*, yet do I not forget thy statutes.” — Psalm cxix. 83.

† “Whether it be any vessel of wood, or raiment, or skin, or sack, &c. &c.” — Levit. xi. 32.

‡ “They did work wilily, and went and made as if they had been ambassadors, and took *old sacks upon their asses, and wine bottles, old and rent, and bound up.*” — Joshua ix. 1.

§ “Unto Adam also, and to his wife, did the Lord God make *coats of skins, and clothed them.*” — Genesis iii. 21.

|| “They wandered about in *sheep-skins and goat-skins*, being destitute.” — Hebrews xi. 37.

The journey to Ramah, the ancient Arimathea, would have been pleasant, had not heavy rains fallen, by which we were completely drenched. On departing from Joppa, we rode along a narrow winding path, inclosed with a kind of wall formed by the cumbrous shrub of the prickly pear, which affords one of the most firm and secure fences imaginable.* We then travelled for some time across the plain of Sharon†, and in passing a village observed several Turks engaged in the operation of spinning cotton, and others employed in making baskets. In the course of this ride, I beheld one of the most glorious objects in nature, the bow of the Almighty‡ over the village of *Lydda*§, to the left-hand, which is about three miles from Ramah, where St. Peter had preached and per-

* “Therefore, behold I will *hedge* up thy way with thorns, and *make a wall*, that she shall not find her paths.”—Hosea ii. 6.

“The way of the slothful man is as an *hedge of thorns*.”—Prov. xi. 19.

† “I am the rose of *Sharon*, and the lily of the valleys.”—Song of Solomon. ii. 1.

‡ “Look upon the *rainbow*, and praise him that made it, *very beautiful* it is in the brightness thereof.”—Ecclesi. xliii. 11.

“I do set my *bow* in the cloud, and it shall be for a token of a covenant between me and the earth.”—Genesis ix. 13.

§ “Forasmuch as *Lydda* was nigh to Joppa.”—Acts ix. 36.

formed a miracle ; from whence he was summoned to Joppa, to accomplish a similar one, as I formerly mentioned, on the person of Tabitha. The ashes of *St. George*, the tutelar saint of England, repose in a tomb erected at Lydda.

It will be attended to, that Ramah, in this direction, is not the place, as supposed by many, where the tyranny and cruelty of Herod had been exercised, that event having occurred at a village near Bethlehem, of which I shall afterwards have occasion to speak. The present place may be about twelve miles from Joppa, and is very pleasantly situated on an eminence, in the middle of a plain, stretching north and south, and where there are several remains of ancient edifices. The Latin convent is a very handsome substantial fabric, clean, with a quadrangular court in the inside, and capable of containing a number of monks; but it was then only inhabited by three. Here I took up my abode, and was kindly received by the Superior, a Spaniard by birth, and of a most dignified appearance, who was remarkably active, and well-informed.

* “ And there Peter found a certain man, named Eneas, which had kept his bed eight years, and was sick of the palsy.

“ And Peter said unto him, Eneas, Jesus Christ maketh thee whole. Arise, and make thy bed; and he arose immediately.

“ And all that dwelt in Lydda and Saron saw him and turned to the Lord.” — Acts ix. 33. 34. 35.

I presented to him the patent letter I received at Rome, which accomplished all that I could desire; independent of which, I could easily perceive that the name of Briton was a sufficient recommendation to ensure every civility in these religious establishments.

This convent is supposed to be founded on the spot where the habitation of Nicodemus stood, and called by that name; with whom, the sacred volume informs us, a remarkable conference had been held by our Lord on the necessity of man being brought into a *regenerated* state, without which salvation cannot be expected.* Ramah is also held in high veneration as the native place of Joseph, who deposited the body of our Lord in his own sepulchre.†

History informs us that Ramah and Lydda were the two first places of the Holy Land which fell into the hands of the Crusaders. During these times it was a general rendezvous of the Christian warriors, when the Bishop of Normandy publicly offered up thanks for the army

* "Verily, verily, I say unto you, except a man be *born again*, he cannot see the kingdom of God." — John iii. 3.

† "When the even was come, there came a rich man of *Arimathea*, named Joseph, who also himself was Jesus' disciple.

"He went to Pilate, and begged the body of Jesus.

"And laid it in his own tomb." — Matt. xxvii. 57, 58, 60.

to St. George the Martyr, under whose auspices it was credulously conceived the Crusades had hitherto been conducted. The gross idolatry and folly of this prayer shows how the shades of superstition were thickening at that early period, and very low the state of religion must have been among these professed champions of the Cross. These things vindicate the wisdom and justice of God in his permitting the success of the followers of the false prophet.

On the evening after my arrival, by having accidentally stood over a pan of lighted charcoal in the middle of the cell which the friars had prepared for me, in consequence of my clothes being wet, I was seized with a most excruciating head-ache, and was otherwise so very unwell, as to be obliged next day to keep my bed. This is the ordinary way of heating apartments; which, if not cautiously used, death must be the inevitable consequence, especially if the door is shut with the charcoal kept burning when the inmate retires to sleep, against which travellers should be particularly on their guard. The smell is most offensive, but considerably counteracted by a slice of lemon thrown into it.* The cell was

* In suspended animation from *the fumes of charcoal*, remove the body from the place expose it to the air sprinkle the face and pit of stomach with vinegar or cold water the temples and nostrils to be stimulated by hartshorn the body

arched, uncommonly clean, and opened upon an extensive terrace on the top of the convent, which commanded a view of the town, Lydda, the tract leading to Jerusalem, the ruins about the village, and in short a most magnificent prospect of the mountains of Judea. The friars, who delight in promenading on this terrace, were particular in fixing my attention to a place at the foot of a mountain, about three miles distant, where, it is said, the prophet Hosea had taken up his residence.*

Finding myself better, I visited whatever appeared interesting at Ramah, and doubtless the state of the weather contributed essentially to my restoration; for this was one of the most glorious days imaginable, the sun shining brilliantly, with a sky as serene as I ever had occasion to observe in any part of Italy. The smoke from the villages, along the sides of the mountains, ascended to a vast height in the atmosphere, and assumed the picturesque form of trees and other visionary objects. The town is in its appearance decayed and deeply afflicted with the appearance of misery, although the surrounding country still retains traces of culture and fertility. The streets are

rubbed after sprinkling, then covered with clothes, and artificial respiration used." — Sir R. K. Porter's *Travels in Persia*.

* "Blow the trumpet in Ramah." — Hosea vii. 8.

contemptible, desolate, broken up, and not more than six feet in breadth. The friars have little or no intercourse with, but are completely independent of, the inhabitants, and securely entrenched in their monastery, the massy doors of which are kept strongly fastened; and although they go little abroad, yet the view which is presented from this elevated terrace, and what they perceive passing in the streets below, appears sufficient to satisfy their curiosity. The population here may be calculated at 1000 souls.

Local traditions describe Ramah anciently to have been a place of vast extent and magnificence, inclosed with fortifications. The ruins of a large church reminded me much of those of the ancient cathedral of St. Andrews in Scotland, which are situated about a mile beyond the present walls, and said at one period to have stood in the centre of the city. The tower attached to this edifice was about two years ago shattered by lightning, which renders the ascent hazardous; but the prospect presented of the shepherds playing upon pipes as they attended their flocks, a circumstance in itself so calculated to awaken pleasing emotions, and the extensive view of the plains and whole surrounding country, with the sea-coast and Joppa, are so delightful, that it amply repays any trouble and

risk which may be encountered in mounting to the summit of the tower.

Near these ruins I was shewn the remains of another church, said to have been built by that extraordinary personage, St. Helena, who is so much the object of adoration on the part of the friars; upon her memorable journey to Jerusalem, the Greek and Latin monks hold out that she found the *true cross on which our Lord was crucified*. At a short distance, also, from Ramah, the spot is pointed out where the memorable event occurred on the part of the man of strength, in destroying the *Philistines*. Some idea of the mode of building in those days may be entertained, when we read of the multitude of people sacrificed by one of the columns, on which an edifice was erected, having been removed by Samson.*

Having satisfied my curiosity with an inspection of every object meriting attention at Ramah and its vicinity, I became impatient to get for-

* "Irresistible Samson, whom, unarm'd.

No strength of man or fiercest wild beast could withdraw;
The jaw of a dead ass, his sword of bone;

A thousand foreskins of the flow'r of Palestine,
In Ramath-lechi, famous to this day." — MILTON.

"Now the house was full of men and women, and all the Lords of the Philistines were there. And there were upon the roof about three thousand men and women, that beheld while Samson made sport." — Judges xvi. 27.

ward to Jerusalem; and accordingly, on the morning of the 1st of February, I set out with a guide, on mules, attended by my own servant and a domestic of the convent, who was carrying dispatches to that place. At sun-rise I departed, with those feelings I am quite incompetent to describe. For about five miles the road was most unpleasant, and so swampy that it was found extremely difficult to get the mules along. It lay across an extensive plain, where the husbandmen with ploughs, in a state of patriarchal rudeness, were tilling the soil, who strewed first the surface with the seed, after which it was ploughed down. I remarked that the peasants engaged in this cultivation were in general armed; but whether this was the usage of the country, or to protect them from being robbed of their corn, I cannot presume to determine. Robbing, however, the husbandman of his seed, was, indeed, a practice that we find to have been ancient, and referred to in various parts of Scripture.* After having crossed this plain, I en-

* "Then they told Daniel, saying, Behold the Philistines fight against Keilah, and they *rob the threshing-floors.*" — 1 Samuel xxiii. 1.

"The *robber* swalloweth up *their substance.*" — Job i. 5.

"Behold, therefore, I will deliver thee to the men of the *East for a possession,* and they shall *eat thy fruit,* and they shall *drink thy milk.*" — Ezekiel xvi. 1.

"They that sow in tears shall reap in joy." — Psal. cxxxv. 5.

"He

tered a labyrinth among mountains, or a pass which is called the Valley of Jeremiah. The sides were steep, and clothed with a shaggy covering of brushwood; amidst which a few scattered flocks of goats, guarded by ferocious-looking Arabs, almost in a state of nakedness, pick the scanty pastures. It is impossible to figure any ravine more wild and romantic, nay, frightful, than this very deep winding place. The path was often along sharp-pointed rocks, and so extremely narrow, that I often found it difficult to force my mule through them, and viewed from a distance, impresses the traveler with a belief of the utter impracticability of getting forward, as they appear to be perpendicular.* This was certainly not the tract which had been taken by the apostle Paul, when he went up to Jerusalem from the coast, and appears to have travelled in some wheeled conveyance†; since so far from being in any degree practicable to draw one along, it is, on the con-

* "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." — Psalm cxxvi. 6.

† "Our passage, for five hours together, lay through a narrow streight of the mountains, much of our way no other than such as seemed to have been worn by the water's torrent." — SANDY'S TRAVELS.

‡ "And after those days we took up *our carriage*, and went up to Jerusalem. — Acts xxi. 15.

trary, a great exertion for travellers to get toward the mules. One is led to think the whole place has been created for the haunt of banditti; since none can be conceived more favourable, where the traveller passes along in silence, and looks around him under a constant apprehension of danger, with the trigger of his fire-arms prepared to spring at a moment, in case of attack. I was under considerable agitation, yet met with no kind of molestation, although almost overpowered with fatigue, by traversing a tract so difficult and dreary, where an awful, solemn stillness reigns; and of which, in short, I may venture to affirm, it is impossible for any pen to convey a proper description. On reaching the top of the mountains, and looking back, I perceived distinctly the ocean, Joppa, and the plain I had traversed leading to Ramah.

I arrived at the small village of Bugos; and at entering it, a party of Arabs drew up across the road, and prevented me from proceeding further. They put a number of questions, examined the passport I obtained at Joppa, and finding I was an Englishman, lifted up and waved their hands, which I held equivalent to the characteristic huzza of the British. They demanded a sight of my pistols and sabre, articles of a traveller which always attract particular attention in the East, and then allowed me to go

on. It is said to be at this village that Jeremiah resided; and the ruins of a church at the spot where we were desired to halt by this band, was pointed out as having been consecrated to this distinguished prophet.

After having left this village at some distance, and travelled along the most rugged path I ever did encounter, I entered the valley of *Elah*, celebrated as the place of action between Saul and the Philistines*, which was followed up with a remarkable victory; and the local situation of this corresponds most exactly with the description given in Scripture. I also crossed the bed of the torrent from which David selected the stones, and with a single one slew Goliath.† After pass-

* “ And Saul and the men of Israel were gathered together, and pitched by the *valley* of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the *one side*, and Israel stood on a mountain on the *other side*, and there was a *valley* between them.” — 1 Samuel xvii. 2, 3.

† “ And David took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd’s bag, which he had, even in a scrip; and his sling was in his hand, and he drew near to the Philistine.

“ Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the *God of the armies of Israel, whom thou hast defied.*

“ This day will the Lord deliver thee into my hand; and I will smite thee, and take thine head from thee, and give the carcases of the host of the Philistines, this day, unto the

ing this interesting scene, and much exhausted, having rode from sun-rise to sun-set, the tract or way became very elevated; when, on a sudden turn, and at the summit of it, JERUSALEM, which appeared to be compact*, burst, as it were, into view, — a place I had so long expressed a most ardent desire to behold, before I laid my head on the bed of death.

Any language that I could attempt to use, would fall infinitely short of conveying to the mind of the reader those emotions with which I was seized, at beholding the blessed city with its towers, minarets, mosques, and in particular, the dome over the church of the Holy Sepulchre, sparkling under the setting of a glorious sun; a spot where the voice of the Eternal himself had sounded, the great Redeemer proclaimed his Divinity, and shed his precious blood on the cross, as a voluntary sacrifice to satisfy the offended justice of Heaven, for that violation of the law which had been committed by man, thus making reconciliation between the

fowls of the air, and to the wild beasts of the earth, that all may know there is a *God in Israel*.

“ And David put his hand in his bag, and took from thence a stone, and slang it, and smote the *Philistine* in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth.” — 1 Samuel, xvii. 10. 15, 16. 19.

* “ Jerusalem is builded as a city that is compact together.” — Psalm cxxii. 3.

Creator and creature, and establishing a happiness which is everlasting. At this never-to-be-forgotten moment, I was thrown into a transport of holy awe and joy, which elevated my heart; when I leaped from my mule, threw off my shoes*, and falling down in all humility saluted the ground, exclaiming, "*Glory to God in the highest, peace on earth, and good will to all men.*"

At this time I could not fail to contemplate, with feelings of the deepest gratitude, how much a gracious Providence had watched over me through all those numerous difficulties and dangers to which I had been exposed by sea and land, since I left my native country, and conferring the distinguished honour of bringing me to behold a place where transactions of a more awful nature, regarding the eternal interests of mankind had occurred, than in any other region under the canopy of heaven. These ever memorable events, the sublime and glorious language opened up in the book of truth, which had fallen from the lips of him "who spake as never man did," all rushed upon my mind. I was, in truth, almost out of the body, and impressed with a sense of unworthiness to tread a soil so eminently sacred, with my sinful feet.

I am aware that some of my readers, and per-

* "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." — Exod. iii. 5

haps those of a serious frame of mind, may be surprised at the strong language I find myself impelled, almost irresistibly, to employ, in order to convey an idea of those delightful sensations experienced in surveying places connected with those objects and events which must ever be regarded by believers, as the most grand and interesting. To guard, however, against misapprehension, I take the liberty to remark, that I wish not to lose sight of considerations adapted to check presumption on the one hand, and to prevent the wildness of superstition on the other. Those delightful feelings, which occupied my mind in the situations referred to, I do by no means hold inseparably connected with the view of such places: there, indeed, arises a natural connection, from what is called, the association of ideas; but it must be remembered, to the disgrace and humiliation of human nature, that many have been witnesses, not only of the country, but of the great and Divine appearances and transactions referred to, under no feelings at all, but those of deplorable stupidity and wickedness.

I hope, however, that I may be permitted, without the charge of arrogance and vanity, to acknowledge it as a favour on the part of Divine Providence, not unaccompanied, I trust, with the influence of grace, that I was elevated in

the manner I have narrated, while passing over this sacred ground. It is still farther to be considered, that those christians who have never set their eyes on this sacred spot of the earth, though it is, at present, by the righteous judgment of God, fearfully laid waste, may, by the lively exercise of faith, connected with the word and institutions of the Gospel, rise to the most exalted and powerful views of the glorious objects of their confidence, and sources of supreme delight, and thus experience the fulfilment of those expressions of the true and faithful witness, "Blessed are they that have not seen, and yet have believed."

I mounted the mule, and proceeding with my little cavalcade, gazing stedfastly on the city and surrounding country, entered Jerusalem at one of the great gates, named the port of Damascus, but no exactions, as anticipated, were made; and I was conducted by my guide to the convent of Franciscans, repeating an expression of Scripture which had occurred at the moment of alighting from my mule. * A huge door, formed partly of wood and iron, was opened, and instantly shut on my dismounting, when I was kindly received by the friars in a body, who conducted me to a narrow cell, in a long gallery,

* "Our feet shall stand within thy gates, O Jerusalem." — Psalm cxxv. 2.

with a window, consisting of four panes of glass, and without a chimney, where I found only an antiquated table and chair, with the frame of a bed, on which I threw my couch, and, almost worn out with the labours of the day, enjoyed a comfortable repose during night.

Next morning I was waited upon by several of the friars, to convey the congratulations of the Grand Superior of the convent, as he was called, on my arrival, when they offered to render me any assistance; and I shewed them the letter I had received from Rome, to which the highest possible respect was paid, and taken to the Superior for his perusal. The Dragoman and Jaussary, with a guide, afterwards entered, offering their services, explaining the objects to be pointed out, and addressing me sometimes by the title of "Your Highness," at another, "My Lord Cavalier," and often by "Your Excellency." By the officiousness of one old brother, I was particularly annoyed, who remained constantly sitting in my apartment tendering his services, putting a thousand questions; and it was with extreme difficulty I could secure a quiet moment, to write down a few notes of my journey from Joppa to the city.

CHAP. XII.

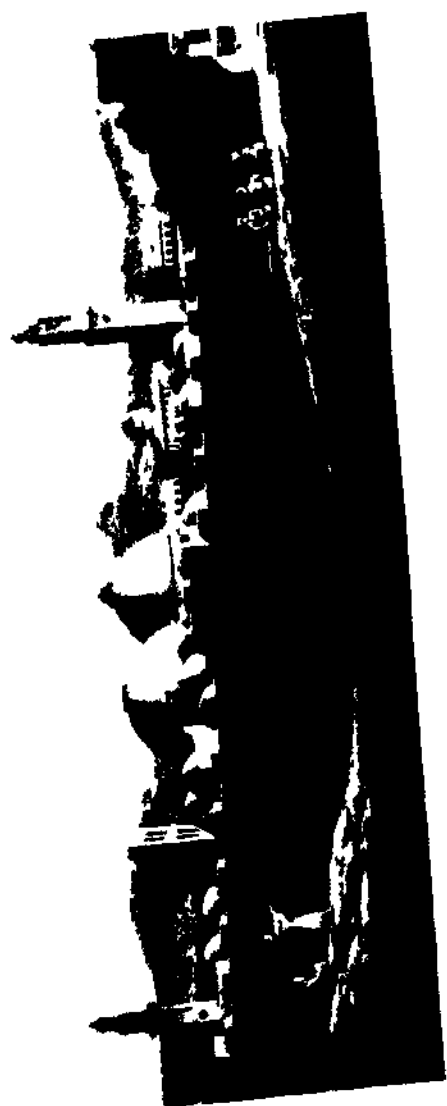
PALESTINE — JERUSALEM — SITUATION — HISTORICAL
SKETCH — FRANCISCAN CONVENT — WALK ROUND THE
WALLS OF THE CITY — VISTE TO THE MOUNT OF OLIVES
— SHADE OF THE FOOT OF CHRIST ON ITS SUMMIT —
GARDEN OF GETHSEMANE — OTHER SACRED PLACES

THE whole of Palestine, in general, may be considered as a rocky country. This fact appears to be strongly confirmed by revelation, since we find that Moses, in travelling through the wilderness, called upon the children of Israel to mark the contrast between the low or flat country they had abandoned, and that on which they were then about to enter.*

The description of Jerusalem, which God himself had so specially set apart for his seat, has been so much exhausted by travellers, that it may be almost considered presumption, on my part, to offer one syllable respecting it.

Though long stripped of all its antient beauty, it is still a considerable city, and the capital of Palestine. It is situated on a rocky eminence,

* For the land thou goest in to possess it is *not* as the land of Egypt from whence ye came out where thou sowedst thy seed and wateredst it with thy foot as a garden of herbs. But the land whither ye go to possess it is a *land of hills and valleys*, and drinketh water of the rain of heaven — Deut. xi. 10, 11



with steep ascents on all sides, and at the south end of a large plain, extending northward to Samaria, inclosed with walls, and surrounded by a deep valley, enveloped with mountains. * From a distance, it presents a most imposing appearance; but within its walls, ruins, wretchedness, narrow streets, filthy bazars, and a few relics of sculpture, appear to be all the evidence of its former grandeur. It contains six gates, which are regularly shut at sun-set.

Jerusalem is supposed to owe its origin to Melchisedec, the high priest, by whom it was founded 2000 years before the advent of Jesus Christ. In the century after its foundation, it was captured by the Jebusites, who extended the walls, and constructed a castle, or citadel, on mount Sion. The town was taken from them, by the command of Joshua; but they long held possession of the fortress, nor was it established as the capital of Israel, till the time of David. All its magnificence was the work of his son Solomon, who adorned it with many sumptuous edifices, and, above all, with a temple, which has in no age been excelled in point of splendor and magnitude. In the time of Rehoboam, the town was stormed, and plundered by the king of Egypt; and also about 150 years after, by Joash,

* "As the mountains are round about Jerusalem, so the Lord is round about his people." — Psalm cxxv. 2.

king of Israel. During the reign of Manasseh, it was besieged and taken by the Assyrians, when that idolatrous king was carried captive to Babylon. But its destruction was not effected till the time of Zedekiah, when Nebuchadnezzar razed the fortifications, burned the temple, and carried the inhabitants as prisoners, to add to the population of his capital. Seventy years after they were restored, and Zerobabel began to build the sacred structure. Alexander the Great could not be said to have taken it, since the place submitted to him; when he entered as a friend, and offered sacrifices in the temple. It was sacked by Antiochus, who profaned the holy city, by placing there the image of Jupiter. The Maccabees, who restored the independence of their country, rescued it from the oppressor; but a contest between their descendants, gave the Romans an opportunity of interfering, and Pompey became master of Jerusalem. Judea revolting from the yoke of Roman tyrants, was besieged by Titus, taken, and totally destroyed. Adrian, however, began a new city on the ruins, which is supposed to be the present one. But it was Constantine, and his pious mother, Helena, who restored the worship of God. The Caliph Omar, third in succession from Mahomet, was the next conqueror. In the holy wars it was taken in the great crusade by God-

frey of Bouillon, and again became the capital of a kingdom, when the standard of the cross waved triumphantly on its walls; but in the year 1217, it was abolished, and since that period, "the city of the Lord" has remained only the capital of a Turkish province.

On the morning after my arrival, I walked round the outside of the walls, "to mark its bulwarks, and tell the towers thereof*," as these at present exist; and to acquire a general idea of its extent, and the aspect of the surrounding country. I went out by the gate of Bethlehém, having the pool of Siloam on my right hand in the valley; and on turning to the left, at Mount Sion, had in view the valley of Jehoshaphat below me.† In proceeding, I had then the Mount of Olives in front, which rises on the east of Jerusalem, and I returned to the city by the gate of St. Stephen the martyr. I should conceive the circuit of the whole walls does not exceed three miles. It may, therefore, be held a very populous place, considering its extent, the number of inhabitants being estimated at about 25,000. I had, particularly, occasion to observe the husbandman occupied with the plough

* Psalm xlviii. 12, 13.

† "The Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." — Zech. xiv. 1.

on Zion; thus bearing the strongest testimony to the prediction of the prophet.

Having refreshed myself after this walk, I set out, with my interpreter and guide, to inspect the various sacred places in detail. Leaving the city at the gate of St. Stephen, I was conducted to the spot nearly contiguous where he suffered martyrdom.† I was then led to the church of the sepulchre of the Virgin Mary, situated in the valley between the Mount of Olives and Jerusalem, founded by St. Helena. This is a small square building, flat on the roof, with a door on the south side, by which there is a descent into the interior by steps, having on the right hand a small chapel, said to contain the tomb of St. Ann, the mother of Mary; and on the left, is another similar, where Joseph, the husband of the latter, was interred. Eighteen lamps were burning in these chapels; and although the authenticity of such assertions depends on the probabilities of tradition, yet "the solemn stillness" of the place, the sepulchral gloom, and, above all, those associations which are calculated to affect the mind in seeing every object about the

* "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps." — Micah iii. 12.

† "And cast him out of the city and stoned him. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit." — Acts vii. 58, 59.

Holy City, combined to render a visit to this consecrated spot so deeply interesting that a traveller of the least sensibility never can forget.

I next passed along a small bridge thrown over the Cedron, and proceeded to the Mount of Olives. When I had ascended about half way towards the summit, I came to several grottos excavated labyrinthically in the rock. A little higher is another cavern, or subterraneous church, as it is now formed, consisting of several arched vaults, where we were told the Apostles composed the creed bearing their name: which is now almost filled with rubbish. About fifty yards farther, a spot is pointed out where our Lord looked down upon Jerusalem in grief, and pronounced that ever-memorable prophecy which has been so awfully and strikingly fulfilled. *

* "Seest thou these great buildings? there shall not be left *one stone upon another* that shall not be thrown down." — Mark xiii. 2.

"And when he was come near, he *beheld* the city, and wept over it.

"Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

"*And shall lay thee even with the ground*, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." — Luke xix. 41—45.

A little to the right of this most impressive situation, our Lord dictated a second time to his disciples that sublime and comprehensive form of prayer, to equal which, all the learning and talent employed in the composition of human liturgies are as nothing. *

Was I to attempt to describe only in part those sensations I experienced when standing on that very ground which had been trodden by the sacred feet of our Redeemer, all that language could express would at once fall short. The warmest glow of inexpressible delight arose in my bosom, and of that solemn nature of which a reader can form no just conception. My heart beat, or rather burned with emotions, that it had at no former period enjoyed; a gratification, indeed, more pure than can be derived from the corporeal senses. I was, in truth, extricated as it were from the mortal vestment of the body, and absorbed in the raptures of a more holy life. I must not, however, trust to an ineffectual pen to

* "After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. Amen." — Matthew vi. 9—13.

describe all those delightful feelings I enjoyed on this particular occasion. To taste that exalted pleasure of which I partook on this sanctified ground, the reader must not only possess a heart, sincere in the belief of Divine Revelation, but stand on the identical spot, and be favored with a vivid image of the great and glorious labours of redemption, which were accomplished there by Jesus Christ, and before the eyes of those who were witnesses of his exalted power, clemency, and charity. If I find myself so totally inadequate to relate what I felt in this lower part of the mount, so blessed by his presence, how shall I express all that rushed upon my soul when I reached the pinnacle of that glorious elevation, from which the Redeemer of the world had ascended to heaven!

I observed on the top of the Mount of Olives the remains of a church or chapel, denominated that "of the Ascension," built by St. Helena, who, through the means of her son Constantine, may be considered as possessed of the treasures of the Roman world, and has left behind her, not only in and about Jerusalem, but in other parts, innumerable monuments of her faith and "labour of love." * This chapel is small, and in the octagon form, with a cupola. Here there

* Heb. vi. 10.

* M 6

is shown the impression of the left foot, or sandal, of a man, made on a rock or stone, said to be that of our Saviour on ascending to heaven *, which is devoutly saluted by pilgrims, and, as an object of curiosity, I took an outline of it.

How deplorable is the consideration, that fraud and interest should thus traffic with the most sacred feelings, and awful objects of adoration and religious belief! At the same time, though I own I entertain doubts as to the authenticity of the fact, yet candour obliges me to admit it may not after all be improbable that those who witnessed the ascension of our Lord, might, in their zeal to retain the memorial of an event so remarkable, trace an outline on the last spot of this earth which had been touched by his sacred feet. Admitting, therefore, the outline was formed to mark the place, it would appear that he stood with his left hand towards Jerusalem, a most appalling sign, and that his face was directed towards the north. The Mount of Olives, as I formerly mentioned, commands a most perfect view of the surrounding country, from which the city of Jerusalem appears to be as under the

* "Behold upon the *mountains* the *feet* of him that bringeth good tidings, that publisheth peace!" — Nahum i. 15.

"His *feet* shall stand in that day on the *Mount of Olives*, which is before Jerusalem on the east." — Zech. xiv. 4.

feet. The most magnificent building of all, in point of architecture, and peculiarly striking, is a mosque, or what is called the Temple of Solomon, directly in front of the Mount of Olives, and which, at this time, I saw several persons occupied in painting and ornamenting.

This leads me shortly to observe, that nothing is considered more difficult than for a *Christian* to enter any mosque; indeed, if he does get admittance, he runs the hazard of losing his head, since it is held by the Mahomedans that he pollutes the place by his presence. Instances, however, have occurred, and under peculiar circumstances, where admission was obtained. Sir Sidney Smith, I was told, had been allowed to go into this mosque upon his arriving in the city of Jerusalem; and Dr. Richardson, who travelled with Lord Belmore a short time before my arrival, from having preferred this singular gratification to receiving valuable presents which had been offered him by Omar Effendi, Capo Verde at Jerusalem, for having performed most skilful operations to remove a complaint with which he had been afflicted. One celebrated traveller, on the other hand, I heard, had found his way into this temple without permission by disguising himself, and affected to go through the Mahomedan mode of worship, but, having been discovered, after he had left the place, and returned

to the Franciscan convent, he was assailed there by a party of Turks, when considerable apprehensions were entertained for his personal safety, and he made a hasty and secret departure from Jerusalem. Here I should observe that from the foundation of the Mahomedan religion, the site of Solomon's Temple appears to have been held in great veneration by the disciples of the Impostor of Mecca, and history points out, that it was for some time hesitated whether it should not be on that holy spot to which all his followers were to turn their faces in prayer, as they now do towards the Arabian temple at Mecca.

The general view of Judea from the summit of the Mount of Olives, reminded me of many parts in the Highlands of Scotland. A scene of hills, like an ocean fixed at once into solidity when heaving in its wildest fury, presents itself on all sides. In turning round, the eye perceives, in a southern direction, the Dead Sea, at a great distance, amidst awful silence and desolation, and guarded, as it were, with stupendous mountains.

In descending the mount, I observed olive trees scattered along the sides of it, some of which had the appearance of considerable antiquity; for the olive is of unknown durability, and I am disposed to think that the neighbour-

hood of Athens abounds with groves of olives, which are held to be older than the most antient monuments of that venerable city.

I now came to the Garden of Gethsemane, which is situated about the foot of the mount, and near the Brook Cedron. It is a piece of ground surrounded by a coarse loose dike or wall of a few feet in height, and about the third part of an acre in point of extent; where there are standing seven olive trees of enormous magnitude, said to have been in existence since the time of our Lord, which are highly venerated by the Christians, who consider an attempt to cut or injure these as a most profane act; and should a Catholic be known to pluck any of the leaves, it subjects him to a sentence of excommunication from church privileges. Beads are made of the olive stone, and a string of these was given me by one of the monks of the convent, who said it was the most sacred object he could possibly present to a traveller.

It was in this garden that our Saviour was engaged in prayer, and a view of it is well calculated to impress the Christian mind with the deepest religious awe and veneration, when contemplating that agony which his soul had experienced.*

* "Then cometh Jesus with them unto a place called *Gethsemane*.

At the upper end is the place where the Apostles Peter, James, and John, fell asleep during the passion of their divine Master ; and in the middle of the garden, the spot where Judas betrayed him.* A variety of other most interesting places and grottos were pointed out, which I shall not mention.

This leads me to take notice of observations which have been introduced by Maundrell in his Journey from Aleppo, when alluding to grottos in the country : " Almost all passages and histories related in the gospel, are represented by

" And saith unto his disciples, *My soul is exceeding sorrowful, even unto death.*

" And he fell on his face and prayed, saying, O my Father, if it be possible let this cup pass from me ; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples and findeth them asleep." — Matt. xxvi. 36, 40.

" And they came to a place which was named *Gethsemane* ;

" And he fell on the ground and prayed.

" And he said, Abba, Father, all things are possible unto thee ; take away this cup from me ; nevertheless not what I will, but what thou wilt. And he cometh and findeth them sleeping." — Mark xiv. 32, 35, 36, 37.

" And being in *an agony*, he prayed more earnestly, and his sweat was as it were *great drops of blood falling down to the ground.*" — Luke xxii. 44.

" When Jesus had spoken these words, he went forth with his disciples *over the Brook Cedron*, where there was a garden, into the which he entered with his disciples." — John xviii. 1.

* Matt. xxvi. 25. Mark xiv. 44. John xviii. 2.

those who undertake to show where every thing was done, as having been done most of them in grottos, and that even in such cases where the condition and circumstances of the actions themselves seem to require places of another nature. Thus if you would see the place where St. Anne was delivered of the Blessed Virgin, you are carried to a *grotto* ; if the place of annunciation, it is also a *grotto* ; if the place where the Blessed Virgin saluted Elizabeth ; if that of the Baptist's, or that of our Saviour's nativity ; if that of the agony, or that of St. Peter's repentance, or that where the apostles made the creed, or that of the transfiguration ; all these places were also in *grottos* : and, in a word, wherever you go, you find almost every thing is represented as done UNDERGROUND."

With the accuracy of these remarks I was most peculiarly struck in this and other parts of the Holy Land, which I own had the effect of weakening my faith in the credibility of the guides ; nor can one properly divest himself of the idea that there must be something nearly allied to fraud in many of their representations, since, among the early Christians, we do not find that any importance whatever was attached to those places, which had been the scenes of the events above alluded to ; and when we take into view how much the Christian priesthood about

Jerusalem have been for a series of ages engaged in deriving a considerable emolument from the pilgrims, in consequence of their explanations and colouring of the holy places, we can hardly refrain from entertaining doubts that they select spots the most striking, in preference to searching with any great antiquarian accuracy for those which must be held as indisputably authentic.

CHAP. XIII.

JERUSALEM CONTINUED. — VALLEY OF JEHOSEPHAT. —
 PIT OF NEHEMIAH. — ISAIAH SAWN ASUNDER. — POOL
 OF SILOAM. — PLACE WHERE JUDAS HANGED HIMSELF. —
 TOMBS OF ZECHARIAH AND ABSALOM. — SEPULCHRE OF
 JEHOSEPHAT. — ANECDOTE OF SIR SIDNEY SMITH. — IN-
 SULT THE AUTHOR RECEIVED IN HIS CHRISTIAN DRESS.

IN descending from the garden of Gethsemane, I proceeded to the valley of Jehoshaphat, towards the south, and on the eastern side of it. Among the first objects which were pointed out to me, was the Pit of Nehemiah, where the avenger of Israel discovered the sacred fire which had been concealed there during the Babylonish captivity.* Soon after I came to the spot where

* " For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privately, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

" Now after many years, when it pleased God, Nehemiah being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire, but when they told us they found no fire, but thick water,

Then commanded he them to draw it up, and to bring it, and when the sacrifices were laid on, Nehemiah commanded the priests to sprinkle the wood and the things laid there-upon with the water.

" When this was done, and the time came when the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

" And

field of blood is shown where Judas hanged himself* ; and beyond it I was conducted to two massy pieces of antiquity, one of which is called the tomb of Zechariah and Absalom, formed in a most extraordinary manner out of the natural rock, about eighteen feet in height, and ornamented with semi-columns of architecture, after the Doric order, hewn in the same entire stone, supporting a cornice, over which rises a pyramidal roof. The latter, since Absalom was not supposed to be buried in the valley, is conjectured to have been formed during the lifetime of that prince. This is a stately edifice, constructed with great strength ; of a square form, adorned with Doric pilasters on its sides and corners ; but the superstructure is soon varied, and it terminates in a building not unlike the figure of a bell. I was told that it was a practice with Jews, in passing, to throw stones against it, as a mark of their reprobation of the unnatural rebellion of Absalom against his father. Near this monument is the sepulchre of Jehoshaphat, which gives the name to this valley.

* “ And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.” — Matt. xxvii. 5.

“ Now this man purchased a field with the reward of iniquity. And it was known unto all the dwellers at Jerusalem, in so much as that field is called in their proper tongue Aeldama, that is to say, the *field of blood*.” — Acts i. 18, 19.

It was melancholy to observe the porch, or entrance of one of these tombs choaked up with earth. A space, indeed, has been formed by removing part of it, barely sufficient for a person to get into the interior even in a horizontal mode, which is also filled with rubbish. Although many proposals, I found, had been made by English travellers to the governor of Jerusalem to clear away the dirt, and restore the entrance and interior to its original form, yet this, as well as many others in the view of improvement, and to bring hidden things to light, have been strangely resisted by the Turks. Suspicion uniformly attaches to any scheme suggested in this view to the Mahomedans, especially when proceeding from an Englishman. Indeed should he take a spade, or other implement in his hand, and attempt to throw up the earth, or remove rubbish from any building; nay, suppose he should scrape the very ground with his walking stick, and as in the view of making a discovery, he is instantly surrounded by the Turks, who are led to think that there are treasures under ground, in and about Jerusalem, which are sure to be discovered when an Englishman is permitted to make excavations. It may probably be in the recollection of some of my readers who have visited Rome, that many of the antiquities there, especially the solitary columns and a triumphal arch at the back of the Capitol,

which had remained long almost totally buried in rubbish, which was not attempted to be removed by the Roman government, was accomplished by the French, when in possession of the city; in consequence of which these precious remains of antiquity have been restored to their original length from base to summit.

It is a strange idea entertained both on the part of the Jews, and even by some Christians, that it is in this particular valley of Jehoshaphat, the General Judgment is to take place, which appears to be founded on the words of Holy Writ. * If this is the fact, the spot appears to be so very small in compass, that it is difficult to imagine how it could contain all the nations of the earth. I apprehend, however, the allusion to the valley is to be taken in a figurative sense, for unless it be in this point of view, it has no propriety. Considered as an appellative name, it has peculiar force, since the prophet, addressing himself to the Jews, thought it proper to bring before that people a situation the most striking, for gathering together such an assemblage.

* For behold in those days, and in that time when I shall bring again the captivity of Judah and Jerusalem. I will also gather all nations and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. — Joel iii. 1, 2.

Having been nearly seven hours occupied in this interesting excursion, during the whole of which my feelings were held in a state of high excitement, I began to suffer much from fatigue. I therefore quitted the valley of Jehoshaphat, and returned to the city by the gate that leads to Bethlehem, on entering which I encountered an Arab, who spoke the Italian language tolerably correct, and enquired earnestly for Sir Sidney Smith, who appears to have left a high fame and character throughout the country, and made a triumphal entry into Jerusalem, accompanied by several brave British seamen, where upon its walls he planted the British flag! In this excursion, for the convenience of walking, I had thrown off the Turkish dress, and resumed that of the English; but, under the walls of the city, found the stones flying about my ears, when I made all possible speed to the convent, and on mentioning the circumstance to the friars, was advised not to attempt a second time to perambulate in this costume, but resume the oriental one; as protection from insult could not be so properly afforded in any other, and the Turks had a dreadful hatred of the dress of the Christian. I followed their advice, and found afterwards profit by it, yet, however disguised a Christian may attempt to make himself in the

eastern vestment, he is soon recognized by the Mahomedans. They, however, appear to look upon it as a sort of compliment to imitate their dress and conform to their usages; and these always afford a certain degree of protection to Christians.

CHAP. XIV.

REFLECTIONS ON THE ACCURACY OF THE BIBLICAL DESCRIPTIONS.—MATERIALS EMPLOYED IN THE CONSTRUCTION OF BUILDINGS.—JERUSALEM.—CONVENT.—THE EAR OF A TURK NAILED TO THE DOOR OF HIS SHOP.—DRESS OF WOMEN.—GOVERNOR'S WIFE.—ANDREWS RELATED BY AN ITALIAN QUACK.—BROOK CEDRON.—FOG.—PALACE OF PONTIUS PILATE.—DOLOROUS WAY.—WHERE JESUS WAS SCOURGED.—OTHER SACRED PLACES.—ARMENIAN CHURCH.—OBSERVATIONS.

BEING constrained by the excessive wetness of this day, which was Wednesday, the 3d of February, to remain in the Franciscan convent, where I had taken up a residence, I employed the time in consulting the sacred volume respecting those places which I had visited, and comparing the statements and descriptions therein, with the notes and memoranda that I had prepared as guides in my enquiries and researches. After having “run to and fro*, through the streets of Jerusalem*,” I may observe, on the general style of the buildings, I could not but acknowledge that every where I saw traces of the fidelity and truth of scriptural descriptions.

* Jeremiah v. 1.

The Christians reside in a particular quarter of the city, which has been called Harat-El-Nasara.* The houses are low, flat in the roof, and have few or no windows to the front, most of which are thrown backwards. These look into an open court, in the shape of a quadrangle. The building is there encircled in the form of a cloister, with galleries round it, which are sometimes fronted with latticed-work; fountains are made in the centre, and fruit-trees around adorn this court, which throw out a delicious perfume.

It is conjectured that our Lord had preferred such courts, as favourite situations for proclaiming his power and Divinity, such as at the time when the helpless individual, afflicted with palsy, had been let down and stretched out before him, in the view of receiving relief†, and on various other remarkable occasions.

The doors of the houses are remarkably low and narrow, to which admission can only be had by stooping. This is particularly the case in the entrances of convents, which may be denominated

* The word Harat signifies *Street*.

† “ And behold men brought in a bed a man which was taken with a palsy, and they *sought means* to bring him in, and to *lay him* before him.

“ And when they could not find by what way they might bring him in, because of the multitude, *they went upon the house-top, and let him down through the tiling, with his couch, into the midst, before Jesus.*” — Luke v. 18. 19.

wicket-gates, and arise, in all probability, from an extreme jealousy on the part of the Christian, that, if these were made on a large scale, the possessions might be invaded with greater facility by the Mahomedan, by riding into the courts, committing plunder, and every kind of outrage. When a knock is heard at these gates, the greatest caution is observed in opening them. This mode of building appears singularly to correspond with the observation of Solomon, respecting the danger to be apprehended in forming gateways too great in height.* Some of these are made of brass and iron, and others of heavy wood, strengthened by enormous nails, and massy bars of iron †, which leads me to think it is to such gates the Psalmist points ‡; and we further find they are alluded to, when the angel of the Lord had liberated Peter from his captivity.§ The massive gates of this city, it may be observed, are regularly shut every evening, to insure tranquillity, at the going down of the sun, and opened in the morning at sun-rise, which I find has

* "He that *exalteth his gate* seeketh destruction."—Prov. xvii. 19.

† "Threescore great cities with walls and *brazen bars*."—1 Kings, iv. 13.

‡ "For he hath broken the *gates of brass*, and cut the *bars of iron in sunder*."—Psalm cvii. 16.

§ "When they were past the first and the second ward, they came unto the *iron gate* that leadeth unto the city, which opened to them of his own accord."—Acts xii. 13.

been an ancient practice.* One of these stands in front of the Mount of Olives, which has been built up, called the Golden Port, in which it is said our Lord had entered in triumph to the city.† Many of the keys of these doors, as I had occasion to observe in Egypt, were made of wood in a singular manner. Several of the houses are built of stone, and others of brick, which had been dried by the operation of the sun. It is to these perishable materials, no doubt, and so liable to be damaged by the heavy rains of the climate, that one of the prophets adverts ‡, and the comparison is so strikingly made between angels and human beings.§ And when I reflected on the friable

* “Let not the *gates of Jerusalem* be opened until the sun be hot, and while they stand by let them shut the doors and bar them.”—Nehemiah vii. 3.

† “And a very great multitude spread their garments in the way, others cut down branches from the trees, and strewed them in the way.

“And cried, saying, Hosanna to the Son of David, blessed is he that cometh in the name of the Lord.

“And when he was *come into Jerusalem* all the city was moved.”—Matt. xxi. 8—10.

‡ “And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

“The *bricks* are fallen down, but we will build with hewn stones.”—Isaiah ix. 9, 10.

§ “Behold he put no trust in his servants; and his angels he charged with folly.

“How much less in them that dwell in *houses of clay*?”—Job iv. 18, 19.

nature of bricks so formed, I conceived that the straw the Israelites required in those which they had made for the use of the Egyptians, must have been applied, in order to form a connecting fibre, as it were, to the body of the brick, and not, as appears to be commonly supposed, to assist in the burning. The great impression of the weather on buildings constructed with these unburnt bricks is soon perceptible. The heat tends to pulverize them, and the rain to affect their stability. The streets, in dry weather, are suffocating with dust, and, in wet, almost impassable with a slough of mud. Is it not therefore to this, that we find the allusions of the prophet? Images of abundance in our country, would not, perhaps, be taken from such objects, although we find something similar. For example, in Scotland, we hear of a superfluity of riches being compared to "slate stones," and in England, to a street "paved with gold," which are figurative expressions, very frequently applied to denote unmeasurable wealth.

Although the population of Jerusalem, as I observed, amounts to 25,000, yet it might contain a greater number, if the many houses in a dilapidated state were repaired and inhabited. It has in many parts of it a very sad appearance,

- "And Tyrus did build herself a strong hold, and heaped up silver as the *dust*, and fine gold as the *mire of the streets*." —Zechariah ix. 3.

and similar to a line of dead walls, on which the ivy has stretched itself, and from few or no windows looking into the streets, as formerly mentioned. The Turks reside in the district called Harat-El-Muslmim; and the Jews in that named Harat-El-Youd.

To a person coming direct from England, the general appearance of the interior of Jerusalem would undoubtedly be considered as strikingly wretched, but my eyes had been prepared by such a series of misery and squalidness in the land of Egypt, that, perhaps, I might be justified in saying, the city appeared to me, in some degree, to merit the epithet of magnificent.

The streets are exceedingly steep, dirty, and narrow. Some of these have very small foot paths, about two feet and a half in width, which reminded me of those at Pompeii, near Naples, and are in the very worst repair, the stones being loose and broken. Many of the buildings are, indeed, in a miserable state of ruin and neglect. A melancholy appears to reign throughout the whole of this once most splendid place, which is shut in, and resembles a kind of castle or fortification; on viewing it, a spectator is deeply interested with the accuracy of prophecy.* The Latin Convent is of consider-

* In the city is left desolation, and the gate is smitten with destruction." — Isaiah xxiv. 12.

able extent, and resembles a kind of castle or fortification. Besides the fraternity of about forty friars, it is capable of accommodating a larger number, and also many pilgrims, from the variety of cells and apartments. As I was not permitted to sit at table with the friars, provisions were served up in my cell, and I was often intruded upon by many of them paying visits during the time I was partaking of these. No pilgrim whatever, is allowed at any time to sit down to eat or drink with the monks in a body in their hall, although this privilege was extended to me at Joppa and Rama, and may occur at convents where the friars are very few in number.

When a pilgrim intends to pay his respects to the Superior, or head of the convent, a wish is expressed through one of the friars, and a particular time fixed for the interview in the private apartment of the Superior; on which occasion a sort of formal visit is made to him when liqueurs are offered to the guest; and, in return, the superior visits him in his cell a few days after. There is a constant bustle and scene of activity going on in this convent; for, independent of the religious devotions, almost during the whole day, which is announced about four o'clock in the morning by the ringing of bells; there are a

“ Is *this* the city that men call the *perfection* of beauty, the joy of the whole earth ?” — Lam. ii. 15.

number of trades carried on within its walls for the benefit of the inmates, such as taylor's, shoemakers, carpenters, millers, &c. The monks wear large wide gowns and sleeves of a brown colour, and a hood lying over the shoulder, a black skull-cap, and a long white rope round the body, and hanging down the sides. Some of them wear stockings, others do not, and slippers like old shoes, with a slit in the front. On asking one of them the reason he did not put on stockings, he answered, he was anxious to imitate that mode which was followed by the apostles. This may probably afford greater facility for washing the feet, which many of them practise in the east, as of old *, in their journies, which are always performed on foot.

I did not perceive that the washing of feet after the example of humility shown by our Lord†, had been practised in the convent. This

* "Let a little water, I pray you, be fetched, and wash your feet.

"And I will fetch a morsel of bread, and comfort ye your hearts, after that ye shall pass on." — Gen. xviii. 4, 5.

"And the man came into the house, and he gave water to wash his feet, and the men's feet that were with him.

"And there was set meat before him to eat." — Gen. xxiv. 32, 33.

"So he brought him into his house, and they washed their feet, and did eat and drink." — Judges xix. 21.

"Thou gavest me no water for my feet." — Luke vii. 44.

† "After that he (Jesus) poureth water into a bason, and began to wash the disciples' feet." — John xiii. 5.

ceremony, however, I undersand, was formerly observed on the part of the monks towards pilgrims on their arrival, after which a lighted taper was put into their hands, and all went up in procession to the altar, where the Superior offered up a benediction.

It would appear that the protracted visit of strangers had incommoded the friars, and their hospitality been abused, since a notice is put up, "That no pilgrims shall be allowed to remain in the convent longer than a month."

On the top of the convent is a terrace, which commands a magnificent view of Jerusalem, the Mount of Olives, with the surrounding country; and the whole establishment may be considered as a little town within itself. With respect to the state of the finances of this convent, the copy of a letter I have subjoined in the Appendix*, brought from Padre Menou, a monk, who is upwards of eighty years of age, and the oldest of the inmates, in answer to a letter of introduction to him, I had

"If I then, your Lord and Master, have washed your feet, ye also ought to *wash one another's feet*." — John xiii. 14.

Note. — This ceremony, I remarked, had been religiously followed by the kings of France and Spain, at a particular festival, when I was in those countries. They washed the feet of twelve men in extreme poverty, who were afterwards bountifully entertained and clothed.

* Appendix, No. 3.

been favoured with from a catholic of rank, will, in some degree, explain it. To the life and actions of this venerable and pious man, who is held in such high estimation, the language of the poet is peculiarly applicable.*

Articles of provision, in Jerusalem, may be considered moderate in point of price. The bread is bad; lamb is not much used; bacon abstained from; poultry and eggs in abundance; and fish indifferent. The rakee, similar to common gin, is drank, and also wine, which is probably the very worst to be met with in any country. Honey is good; and vegetables, grapes, and melons in profusion; and the cauliflower is uncommonly large.

In that quarter of the city, which is called Souk-El-Keber, there are some wretched hovels of bazars, or shops, covered with paltry awnings to defend from the heat of the sun; where no object can appear more completely ludicrous than the extraordinary small compass into which Turks and Arabs can compress their limbs when sitting cross-legged in these narrow booths smoking their pipes, and that gravity of countenance which they exhibit. Should this composure,

* " Remote from man, with God he pass'd his days,
Prayer all his business, all his pleasure praise."

PARNELL.

however, be at any time disturbed, it is always discovered by the stroking and shaking of their beards.

I might observe, that during my residence here, a considerable sensation was excited in consequence of a Turk having presented to another who kept a bazar, a gold coin, demanding small change in return, when the shopkeeper gave him less than the law had fixed as the value of it. Remonstrance being in vain, a representation was made to the governor, who, according to the summary mode in which justice is administered, punished the Turk, by instantly ordering his ear to be nailed to the door of his shop, where he was for some hours exposed to public view, under a state of great torment. Punishment is also severely inflicted on those who use false weights*, and cut the coin which has been duly weighed.† Money, indeed, appears to have been properly weighed, and its value fixed during the period of Abraham and Moses. ‡

In no country, perhaps, is a greater degree of

* "A false weight is an abomination to the Lord." — Prov. xi. 1.

† "So are the ways of every one greedy of gain." — Prov. i. 19.

‡ Genesis xxiii. 16. Jeremiah xxxii. 9, 10.

jealousy entertained than in the East, with respect to the wives of the Mahomedans. I saw several of them walking about the streets, in company with each other, who were sad figures. Their faces are covered sometimes with cloth of a black, and at others of white colour, having holes cut for the eyes to look through. Boots are worn only as high as the ankle, and cased in slippers. These females are strongly built, some of them almost gigantic, and wrapped up in large coats, not unlike those used by the wives of showmen in England. They are complete slaves to their husbands, whose word is a law, and infidelity is rarely known among them. Should, however, an act of adultery take place on the part of the wife, four witnesses are required to the fact, and, on conviction, she may be stoned to death, or drowned.*

I fell in with a kind of quack, a native of Italy, who had been an inmate a short time in the convent, and was pretty successful in picking up money, there being no medical person in Jerusalem, notwithstanding its great population; he made a boast of the distinguished privilege he had enjoyed from his profession, in being allowed to walk along the streets with a hat on his head, unmolested by the Mahomedans.

* "The adulteress shall surely be put to death."—Levit. x. 10.

This man informed me that he had been called to attend one of the three wives of the governor, when I asked if he had been gratified with a view of her countenance. He replied that all the interviews had taken place in the presence of another, when he found it quite impossible to see her face, though in that view he had adopted every expedient, such as informing the governor he could not judge of the nature of the complaint, unless she was completely unveiled, and he examined her eyes and face. This was, however, most strongly opposed, and the governor only permitted him to feel her pulse, and exercise his own ingenuity to discover the nature of the indisposition.

He also added, that on occasion of being required by a Turk to visit his wife, who had been taken with the pains of child-birth, he was solicited to afford her relief, by administering medicine ! He found the woman in bed ; and when about to proceed with that occult examination which was indispensable, the Turk raised a poniard, and caused him to desist, under a threat of plunging it into him ! On this, when he told the Turk relief could not be afforded her, and death might ensue, unless he was allowed to act as the nature of the case demanded, the barbarian replied, “ Then let her die ;” and the dissolution of this unfortunate woman actually did take

place the following day. I am led to suppose that in such a state Oriental women in general suffer less than those in Europe, and probably require little or no assistance from medical persons, as appears from Holy Writ was anciently the case.* No person, however, it may be observed, is held in greater estimation in the East than a medical man, or any one who has the slightest knowledge of a remedy, or mode of cure for any malady.

Travellers have expressed surprise at perceiving the "Brook Cedron" the dry channel of an occasional torrent. Their observations, I have no doubt, were just, but with reference only to that particular season of the year in which they happened to have been made; for at the time I was in Jerusalem, there appeared to be a pretty regular flow of water in the channel, the ground having been saturated by the autumnal rains; indeed, the very existence of a bridge thrown over the channel, appears to

* "And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian, for they are *lively*, and are delivered ere the midwives come unto them." — Exod. i. 19.

"The Gentoo women, at their labour, seldom call midwives: it is a profession only among the rich and lazy; the poorer, while they are labouring or planting, go aside, deliver themselves, wash the child, lay it in a cloth, and return to work again." — Forbes's Oriental Memoirs.

be a sufficient indication that at times this brook must be impassable.

On Thursday, the 4th of February, the rain still continued, with much cold, and attended with a dense mist, such as frequently envelopes the city of London during the winter months. I was particularly struck with this phenomenon here, which, I was informed, has been known to continue sometimes for forty successive days, no notice of which, as far as I know, has been taken by travellers. This differed essentially from the fog about London, which is, in general, dry, being a dark and humid haze, and like those particular mists which veil the mountains of Scotland, and lodge for successive days in the Highland glens. In the course of the day, the weather having cleared a little, I proceeded with my guide to visit some of the most remarkable places within the walls of the city.

I was in the first place conducted to the spot where the palace of Pontius Pilate stood, the site of which is now occupied by the residence of the governor of the city, and almost contiguous to the temple or mosque formerly mentioned. Of the ancient building, two steps only remain, projecting from a great gate-way in the street, called by the name of Grief, or the "Dolorous Way," which has been built up. Whether the

flight of stairs, or Scala Sancta at Rome, which persons are only permitted to ascend on their knees, formed a part of, and were taken from, these steps, I cannot venture to affirm; though every person who has visited that capital, may recollect there are shown regular marble steps, said to have been brought from the palace of Pilate in Jerusalem, and considered as peculiarly hallowed from being trodden by our Saviour in going up to the "Hall of Judgment."* These are classed among the number of relics which St. Helena had transported to the Roman capital.

From this place I went along the street by which the Redeemer had been conducted to the place of crucifixion, and laid down his life †, in the thirty-third year of his age, for the sins ‡ of a guilty world.

In passing along, I went under a single arch thrown across the street, threatening, from its ruinous state, to fall every moment, on the top of which, it is said, Pilate presented Christ

* "Then led they Jesus from Caiaphas unto the Hall of Judgment." — John xviii. 28.

† "Seiz'd on by force, judged, and to death condemn'd,
A shameful and accurs'd; nail'd to the cross
By his own nation; *slain* for bringing *life*." — MILTON.

‡ "What havoc hast thou made *foul monster Sin*!
Greatest and first of ills. The fruitful parent
Of woes of all dimensions!" — BLAIR.

to the multitude Although this may be plausible enough, yet I could not give it entire credit from the appearance of the place. About a hundred yards towards Calvary, is a building like the ruins of a church, and vaulted, where it is said our Saviour was scourged †, now a complete receptacle for filth and rubbish. Many persons contend that this edifice was erected on the place where the Virgin Mary fainted when she beheld her son carrying his cross †, and treated with such oppression by those whom he had come to redeem. Continuing to follow the street, the next place pointed out was that where the procession met with Simon, the Cyrenian. § Turning to the left, I was led to the place where our Saviour addressed those who had lamented the cruelty and indignity which his enemies had exercised towards him. || Near this

* "Then came Jesus forth wearing the crown of thorns and the purple robe; and Pilate saith unto them, Behold the man!" — John xix. 5.

† "And when he had scourged Jesus, he delivered him to be crucified." — Matt. xxvii. 26.

‡ "And he, bearing his cross, &c." — John xix. 17.

§ "And as they came out, they found a man of Cyrene, Simon by name, him they compelled to bear his cross." — Matt. xxvii. 32.

|| "And there followed him a great company of people, and of women, which also bewailed and lamented him.

"But Jesus turning unto them said, *Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.*" — Luke xxiii. 27. 28.

there are the ruins of a church, erected over the grotto, in which it is said the mother of Jesus was born. Other places pointed out I shall not describe, except one, where it is said our Saviour's face, having been observed to be smeared with sweat and blood, a white handkerchief was applied, which is also exhibited at Rome, miraculously steeped in blood! Lastly, I arrived at a vaulted arch, called the Gate of Judgment, through which malefactors were led to the place of crucifixion, which anciently stood at the western wall of Jerusalem, but may now be considered almost in the centre of the city.

The whole way from the gate of St. Stephen, which is at the bottom of this street, and named Tarrek-El-Allam, up to the arch, there is a gradual ascent, but the acclivity then commences, and the way becomes more contracted in ascending to mount Calvary. There the Dolorous Way terminates. It is an extremely narrow street, over which a gloom is spread, and difficult to move along it, from the stones being broken up, and so very much out of order. On this occasion I did not proceed to the place consecrated by so many awful considerations to the heart of the Christian. I visited, however, in particular, the Armenian convent, situated in the quarter called Harat-el-Arman; the church in which is said to be built on the spot where James, the brother

of John was beheaded by command of the tyrant.* The general view of the interior of this sanctuary is magnificent. The altar is richly adorned, and the pulpit and doors are inlaid with mother of pearl. Combined with its splendour, it is distinguished by a most remarkable degree of cleanliness, and I should consider it to be the best church in Jerusalem, where the priests are attentive in pointing out to strangers the various objects of interest. In a chapel, there is, inclosed in a case, three large stones, which, according to an opinion entertained by the brotherhood, are of inestimable value. One of these is given out to be the same on which Moses broke the two tables of the law, when he beheld with indignation, the idolatry of the Israelites†; the other was brought from that part where our Saviour was baptized in Jordan; and the third from the Mount of Transfiguration; although it is remarkable that the broken tables themselves do not appear to have been preserved.

It is such impositions as these that tend to mar

* "Now about that time Herod, the king, stretched forth his hands to vex certain of the church. And he killed James the brother of John, with the sword." — Acts xii. 1, 2.

† "And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing, and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." — Exodus xxxii. 19.

the simple and sacred effect which these hallowed scenes are so well calculated to produce, and by the manifest fraud of a corrupt priesthood. Alas! if the truth of our holy religion did not rest on foundations more solid than stones, and such like things, to which the unreformed church attach so high a degree of importance, how little would it merit that strong confidence which its exalted principles and doctrines require, and never fail to inspire in the mind of that man who is awakened to a just sense of his own natural unworthiness.

Leaving the Armenian church, I proceeded to the gate of Mount Sion, and walked round the Hill of Calvary, on which I observed a number of tombstones with inscriptions, which it was difficult to interpret. At this place I entered a church, said to have been built on the ground where the house of Caiaphas stood. Under the altar there is also shown what is pretended to be the stone by which Joseph of Arimathea had secured the door* of our Saviour's tomb, which appears to be of a red colour, about seven feet in length, and three in breadth: adjoining this place is a small cell, where it is said Jesus was imprisoned some time before he was carried to the

* "And he laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre." — Mark xv. 16.

presence of Pilate. In the outer court there are a number of tomb-stones; in the centre is an orange tree in full bearing, where I was with all solemnity assured, that Peter stood when he denied his master. Almost contiguous to the spot, stands a mosque, to which I could not obtain admittance, which is said to have been founded on the site of the house where our Saviour celebrated his last supper with the Apostles; and within the circuit of the walls inclosing it, is the spot on which it is also said the habitation stood, where the mother of the Redeemer expired.

During the whole of this excursion the weather was so very unfavourable, that when I returned to the Franciscan convent to take refreshment, I did not feel disposed to resume my investigation, but spent the afternoon in conversation with the friars. I cannot, however, conclude the account of those objects which had passed under my observation to-day, without expressing regret that the priests by recounting so many improbable tales, should seemingly give countenance to the scoffs of the infidel. For, on the one hand, either many of their traditions must be unfounded, or, on the other, the accounts handed down to us by historians, of the total destruction of Jerusalem, have been greatly exaggerated. We are informed that the city was in a manner entirely obliterated, and all the inha-

bitants driven away; besides, have we not the words of prophecy, nay, of Christ himself, with regard to its total destruction*, that not a stone should be found in its proper order? If this is the fact, does it not appear highly improbable that the situations which are now pointed out to pilgrims, as the scenes of so many remarkable events, should have been so well known as the priests would press them to believe? If we are to rely altogether on the historian, and the words of scripture, we should feel ourselves obliged to reject as false, many of the local traditions. Something, however, after all, I suspect, is to be deducted from the reports of historians, especially those of Josephus, who I am inclined to think exaggerated the fall of Jerusalem, for he betrays himself, when he states that Titus razed the city to the ground, and with the same breath adds, that he left a garrison, when he retired with the captives and spoil. Now, had Jerusalem been so completely demolished,

* "Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." — Matt. xxiv. 2.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another." — Luke xix. 43, 44.

what possible use, it is to be asked, could there have been for a garrison? In short, the very admission of that fact is confirmatory of the traditions, since there must have been inhabitants left under the guard of the troops, among whom it is highly probable there might have been many Christians; indeed the probability is, that they were in general Christians, since it was against the stiff-necked Jews, that the rage of the conqueror had been directed. Nor should it be lost sight of, that, indignant as Titus was, he appears to have been most anxious to spare the temple, and hence we may reasonably conclude that he would not be more vindictive towards the Christians, who, by their principles, were less obnoxious, and those simple objects of veneration, and places where the hallowed acts of their religion were performed, held out no temptation to the avarice and rapacity of the Roman soldiers. Admitting then that there had been inhabitants left in the ruins of the antient city of Jerusalem, and among these many Christians, I would submit, it does not appear altogether improbable that tradition may have preserved those exact spots, which are still pointed out.

CHAP. XV.

VISITS TO BETHLEHEM. — SPOT WHERE THE VIRGIN RESTED.
 — HOUSE OF SIMEON. — WELL WHERE THE STAR APPEARED
 TO THE MAGI. — BIRTH-PLACE OF CHRIST. — VALLEY IN
 WHICH THE ANGELS ANNOUNCED HIS NATIVITY. — CONVENT.
 — RECEPTION BY THE MONKS. — MANGER. — POOLS OF
 SOLOMON. — HOUSES IN BETHLEHEM. — WOMEN HIRED TO
 MOURN OVER THE DEAD. — DESERT OF ST. JOHN THE
 BAPTIST. — RETURN TO JERUSALEM.

ON the morning of the 5th of February I set out with my servant, the Dragoman, Janissary, and a domestic of the convent, on a visit to the village of Bethlehem*, calculated to be about six miles distance from Jerusalem, the ever memorable spot of our Saviour's nativity, and also the adjacent country. I left the city by the gate called Bab-El-Hhaleel, meaning the chosen, or well-beloved. By accident my servant, to whom I had committed the charge of a favourite Bible, happened to drop it on the road, a loss which, at the moment, occasioned me great vexation, however, on dispatching

* "Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda. for out of thee shall come a governor that shall rule my people Israel." — Matt. ii. 6.

the Janissary to search for it, he fortunately recovered this valuable guide from a Bethlehemite female, who had picked it up.

About two miles on the way, I passed a large tree, in a withered state, which, tradition says, marks the place where the Virgin had reposed when going towards Jerusalem with our Saviour, to present him in the Temple.* But this tale, like many others, which had been imparted respecting the interesting scenes of these great events in the history of our religion, is, I am inclined to think, not so properly authenticated as our own feelings would incline us to wish. To the westward, the Dragoman also pointed out the ruins of the house of Simeon.† On this road there is a well, where it is reputed the star‡ appeared to the Magi, on their way in search of Christ, to offer up to him

* “ And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord.” — Luke ii. 22.

† “ The same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him.

“ And he came by the spirit into the Temple, and when the parents brought in the child Jesus,

“ Then took he him up in his arms, and blessed God, and said,

“ Lord, now lettest thou thy servant depart in peace according to thy word.” — Luke ii. 25—29.

‡ “ And lo! the star which they saw in the East went before them till it came and stood over where the young child was.” — Matt. ii. 9.

adoration, and present their gifts. * Proceeding along the same tract, I came to the tomb of Rachel†, and above it, on the brow of a hill, stands Rama, enveloped with olive trees‡, where the sanguinary decree of Herod was commanded to be executed; a place, as I formerly mentioned, which is often confounded with one under the same name, near Joppa.

I then entered Bethlehem, and with feelings completely overpowered, when I considered that here was the identical sacred spot of earth where *He* had come forth who was to be a ruler in Israel. One circumstance struck me most for-

“ By whose bright course led on they found the place.
Affirming it thy star, now grown in heaven,
By which they knew the king of Israel born.”

MILTON.

* “ And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures they presented to him gold, frankincense, and myrrh.” — Matt. ii. 11.

† “ And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

“ And Jacob set a pillar on her grave, that is, the pillar of Rachel’s grave, unto this day.” — Genesis xxxv. 19, 20.

‡ “ In Rama was there a voice heard, lamentation and weeping, and great mourning; *Rachel* weeping for her children, and would not be comforted, because they are not.” — Matt. ii. 18.

cibly at entering the archway or gate of this village. To the left hand there were some antique wells. These brought to my recollection that particular part of Holy Writ respecting the wish of David * to drink of the water of a well in this place; and as these wells were almost contiguous to the porch, I hold it to be highly probable, nay, I might say certain, that some of them might have contained that particular water which he anxiously longed after. But how is it possible to describe all those emotions with which I was affected at setting my foot in this corner of the earth, and approaching that sacred spot where the Redeemer of a guilty world was born, in helplessness, clothed with mortal nature, laden with infirmities, and undertaking to bear the burden of our sins. My mind was filled with a profound and awful reverence, accompanied with a holy joy; and there reigned around a glorious solemnity, amidst the stillness of the day, and in unison

* “ And David was then in a hold, and the garrison of the Philistines was then in *Bethlehem*.

“ And David longed, and said, Oh! that one would give me drink of the water of the well of *Bethlehem*, WHICH IS BY THE GATE!

“ And the three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem that was BY THE GATE, and took it and brought it to David.
— 2 Sam. xxiii. 11—16.

with that train of reflection which the inspection of such interesting scenes had raised to a high degree of excitement. The sun shone brilliantly, and it struck me as remarkable that a sort of star, or diamond, in the centre of the roof of the convent, sparkled with indescribable beauty.

This Franciscan convent is contiguous to the church, which was built by the Empress Helena, over the place of the Nativity, and forms, with the adjacent monasteries, a vast pile, approaching more in appearance to a fortress, than the habitations of those men who are devoted to the worship of God. I entered the gate by a very low narrow wicket or door, which brought to recollection the words of revelation *, and then proceeded to the church, through a portico of sixteen marble pillars, not unlike, though in miniature, those columns on each side of the porch leading to St. Peter's church in Rome. The friars, on inspecting the letter from Rome, and the recommendation of the British Ambassador at Constantinople †, received me, in their principal apartment, with distinguished civility, and I was entertained with coffee and refreshments. They arranged themselves formally, and sat down with the Superior or chief, who presided; and in the course of conversation spoke in high terms of

* "Enter ye in at the *strait gate*." — Matt. vii. 13.

† Appendix. No. II.

respect for the English nation, attributing all the security they enjoyed in the Holy Land, to the exertions made on the part of Britain during the late war, and were loud in their praises of those acts of heroism performed by Sir Sidney Smith.

Having rested a short time, they accompanied me to the different sacred places. Although the church is of considerable magnitude, and magnificent in design; yet it does not appear to have been finished. The roof is constructed of the cedar of Lebanon, and supported by four rows of lofty marble columns, being forty-eight in number. The spacious choir terminates in a semi-circle, in which the principal altar is placed. This part of the edifice is covered with a cupola, and adorned with figures in mosaic.

Having inspected the objects of art and adoration in the church, I was conducted to a small staircase, leading to what is called the chapel of the Nativity, which is under ground. Before the altar, several massy silver lamps, the gifts of Catholic princes, are kept constantly burning; and on the pavement, the sacred spot where the Redeemer endured the penalties of human guilt, is marked with a Star, formed of white marble, inlaid with jasper, and surrounded with a radiance, or glory, over which particular spot it is said the planet had stood

which led the Magi to the village of Bethlehem. On this there is encircled the following inscription : —

HIC DE VIRGINE JESUS CHRISTUS NATUS EST. *

Near to the right of this most sanctified place, I was shewn where the manger stood in which our Lord was laid.† The original manger is understood to have been transported to Rome ; and the one now shewn appears to be cut out of the natural rock, and lined with marble, before which lamps of silver are always kept in an illuminated state. According to a practice observed by the pilgrims, I saluted, on my knees, the spot of nativity ; although no kind of ceremony was certainly requisite to enhance that sublime sense which I entertained at this particular moment, and of those eternal obligations which, in common with the whole race of mankind, I was under to that glorious personage, who there began his career of suffering, humiliation, and submission, which terminated at the moment when he meekly said, upon mount Calvary, “ It is finished, bowed his head, and gave up the ghost.” ‡

* Here Jesus Christ was born of the Virgin Mary.

† “ This shall be a sign unto you, ye shall find the babe wrapped in swaddling cloths, and lying in a *manger*.”—Luke ii. 12.

‡ Mark xvi. 37. Luke xxvi. 15.

Having quitted this chapel, I was led by a narrow passage into that of the Innocents who were slain by the command of Herod*; and also shown a cell, in which the monks informed me that St. Jerome had translated the Bible. A short distance from the convent I was conducted to a grotto, where, according to tradition, the mother of Jesus had concealed herself with him during the period that Joseph was making arrangements for their flight.† I formerly had occasion to remark, that caves and grottos appear to have been considered as the scenes of most of the greatest incidents interesting to the mind of the Christian in and about Jerusalem. Many of the habitations in Bethlehem are formed out of grottos‡; and several of the stables also there and at Jerusalem, are in general excavations in the earth and rock; so that the objection, so far as respects the place of the nativity being under ground, has no foundation, but on the contrary receives strong

* "Then Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." — Matt. ii. 16.

† "Behold the angel of the Lord appeared unto Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him." — Matt. ii. 13.

‡ "The sea coast shall be dwellings and cottages for shepherds, and folds for flocks." — Zephaniah ii. 6.

confirmation from being so much similar to those stables ordinarily in use in that country.*

When I had carefully inspected every object of interest, both within and without this church and monastery, I directed my course to the celebrated pools, or fountains, of Solomon, situated about the distance of four miles to the south of Bethlehem, and in a most retired situation in the middle of mountains. These are three in number, of a quadrangular form, excavated, and on the side of a hill. One is above the other, like a flight of steps, and so disposed that the water in the uppermost flows to the second, and from thence to the third. Each may be about 100 feet in breadth, but different in point of length; and although it was quite impracticable to ascertain their depth, yet they evidently contained a great body of water, and were in the best state of preservation: these fountains are calculated to recal to memory expressions in Scripture which are beautifully figurative.†

* "————— A stable was our warmth,
A manger his; yet soon enforc'd to fly
Thence into Egypt, till the murd'rous king
Was dead, who sought his life, and missing, fill'd
With infant blood the streets of Bethlehem."

MILTON.

† "For the Lamb which is in the midst of the throne, shall lead them unto living fountains of water." — Rev. vii. 17.

At these pools, or basons, as I think they may be more properly denominated, there are the ruins of a small edifice, represented by the guide as having been the residence of Solomon, and much in the style of a shooting box. The spring from which these reservoirs are supplied is at a very short distance, which I was told by the monks is considered to be that alluded to in the Song of Solomon *, and is at the head of the first fountain, secured by a door. Now this circumstance, though it does not in itself appear very particular, yet may be considered illustrative of the meaning of the purity of a fountain sealed or shut in, as alluded to by the wise man, since I found it a common practice in this country, in order to secure fountains of water. In Arabia, it is observed by a traveller, "They are wont to close up and cover their wells of water, lest the sand which is put in motion by the winds should fill them, and quite

* "A spring shut up, a *fountain sealed*." — Solomon's Song iv. 12.

"For my people have committed two evils: they have forsaken me the *fountain of living water*, and hewn them out *cisterns*, broken *cisterns*, that can hold no water." — Jeremiah ii. 13.

"Drink waters out of thine own *cistern*." — Prov. v. 15.

"I will give unto him that is athirst of the *fountain* of the water of life freely." — Rev. xxi. 6.

stop them up;" and it may be necessary to refer here to what is recorded in scripture, as a practice observed antiently respecting the covering of wells.* The tradition, in short, we have of these wells is, that Solomon kept the door of them, stamped with his signet; and I have mentioned, that the place still appears to be secured by a door, through which the water flows, and is conducted by a subterraneous canal, on the side of the road, to Bethlehem and Jerusalem. But whatever may be the history of such pools, and it does not at all appear to be improbable that they might, with other distinguished acts, have been the operation of Solomon, the most superficial observer must admit, they exhibit real evidence of having been planned with wisdom†, and executed for a most beneficial purpose.

About half a mile immediately below these great cisterns, there is a deep valley, inclosed by

* "And he looked, and behold a well in the field, and lo, there were three flocks of sheep lying by it, for out of that well they watered the flocks, and a great stone was upon the well's mouth.

"And thither were all the flocks gathered, and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth, in his place."—Gen. xxix. 2, 3.

† "I made me great works, I made me pools of water."—Eecl. ii. 1, 6.

high mountains on each side, which has been also held to be the spot where the gardens of Solomon were laid out.* On viewing the local situation of these cisterns and gardens, it appeared to me that the former must have been made for the express purpose of watering the latter, without which they would have been deprived of the proper nourishment to promote vegetation; indeed, in this warm region, a bountiful supply of water was indispensable.

This leads to an observation that we are told in Scripture, a river supplied water for the garden of Eden†; and the church is the Paradise of Christ, whose spirit is a spring in it, to refresh the souls of believers. In all probability, these were models of imitation on the part of Solomon, since he appears to have attached so much importance to pleasures of this kind.‡ In no part, perhaps, of the Holy Land are the pools, or reservoirs of water for producing vege-

* "A garden *inclosed* is my sister, my spouse." — Solomon's Song iv. 12.

† "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may blow out." — Ibid. iv. 16.

‡ "And a *river* went out of Eden, to water the *garden*, and from thence it was parted." — Genesis, ii. 10.

‡ "I made me *gardens* and orchards, and I planted trees in them of all kinds. I made me pools of water to water *thereunto* the woods that bringeth forth trees." — Eccles. ii. 1—6.

tation, more conspicuous than in the very extensive gardens about Damascus; which I may afterwards have occasion more particularly to notice. On the whole, when a traveller views such places with attention, he must be peculiarly struck with that remarkable coincidence occurring between them and those passages of Sacred Writ, where they are referred to; which ought to enhance in a greater degree the value of that revelation of mercy put into our hands, and establish in the soul a stronger and more lively faith.

On returning to Bethlehem, the spot was shewn where David cut off the skirt of Saul's garment, an event also recorded in the book of truth.*

On my arrival, I went to the terrace on the top of the convent, the view from which is astonishingly magnificent; and the charming valley, immediately underneath, peculiarly interesting to the Christian, as being the place where the glorious intelligence of the birth of Christ was communi-

* "And the men of David said unto Saul, Behold the day of which the Lord said unto thee, Behold I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose and *cut off the skirt of Saul's robe privily.*" — 1 Samuel xxiv. 4.

"When the men of Israel saw that they were in a strait, (for the people were distressed), then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits." — 1 Sam. xiii. 6.

cated by the heavenly host to the humble shepherds.* Having been delighted with the superb prospect of hills about Bethlehem, one of which is in a beautiful conical form, and with all its valleys and surrounding sublimity, every part of which is consecrated to the pious mind, as the scene of some grand event, in which Heaven took a marked interest, I descended to the Refectory, where I found the hospitable friars had prepared an excellent repast. They placed me in an elegant elevated chair, and being in a Turkish garb, surrounded by the whole, who could not be prevailed upon to sit down, and joined by the domestics of the convent, I appeared in a sort of magisterial attitude, with a train of officers in waiting. The scene was most amusing, and I found it to invade, or break in upon that serious frame of mind into which I had been thrown

* "And lo! the angel of the Lord came upon them, and the glory of the Lord shone around them, and they were sore afraid.

"And the angel said unto them. Fear not, for behold I bring you tidings of *great joy, which shall be to all people.*

"For unto you is born this day, in the city of David, a SAVIOUR, which is Christ the Lord."—Luke ii. 9—11.

"At thy nativity, a glorious choir
Of angels, in the *field* of Bethlehem, sung
To *shepherds* watching of their folds by night.
And told them the *Messiah* was born."

MILTON.

during the preceding part of the day. On this occasion many of the Bethlehemites entered the apartment, and addressing in Italian, were very annoying, by pressing me to buy, at an extravagant price, strings of beads, crosses, and representations, in large shells, of stars, the nativity, &c. all in beautiful mother-of-pearl, the manufacture of this village, many of which I had purchased at one half of the sum in Jerusalem.

It may be noticed as remarkable, that in Bethlehem the Italian language should be more generally spoken among the natives, than in any other place, perhaps, in the Holy Land.

The following morning I walked through the village, where the houses are very humble, and flat on the roof, with stairs on the outside; yet many of the natives have found proper accommodation in grottos. At every other step women were observed busily employed in making beads, crosses, &c. for sale, especially for the market at Jerusalem. After I had presented a sum for the trouble occasioned, or rather, as formerly mentioned, under the name of a "donation to the poor," I departed from this sanctum sanctorum, at the hour the friars were engaged at their devotions; on which occasion the organ sounded its sacred notes, accompanied

by the chaunts of a juvenile choir*, which, combined with the exalted consideration, that my feet were passing over that precious ground, where "to us a child was born," and whose name was proclaimed to be "Wonderful, Counsellor," the "Prince of Peace," was deeply affecting, and overpowered me with the most profound awe and veneration.

At departing from the convent, my attention was attracted by a crowd of women, arranged in a circular form, who appeared to be overwhelmed with grief and despair, making an extraordinary howl or noise. On coming up to them, I observed all were surrounding, in a sitting posture, an open grave, containing a coffin, and they were lamenting the loss of a native of the village, whose body was deposited in it. Many of them hung down their heads, others were wringing their hands, and weeping bitterly, looking at the same time into the grave.† Several were actually howling aloud, in one particular tone, as if suffering acute bodily pain,

* " May we keep tune with heav'n, till God ere long
To his celestial concert us unite,
To live with him, and sing in endless morn of light."
MILTON.

+ " Every Saturday, in the church-yard, upon the graves of the dead, they keep a miserable howling, crying of custom." — SANDY'S Travels.

—— " The grave, dread thing !
Men shiver when thou'rt nam'd." — BAKER.

who, in reality, did appear to feel a deep sorrow on occasion of the loss sustained. On the other hand, however, I could evidently perceive that many among the group were acting a hired part.* The word of God appears to warrant the conclusion, that the posture of these females, sitting on the ground, and going through a scene expressive of grief, must have been a very ancient custom†, since we find their situation corresponds with the description given of the children of Israel, after the destruction of Jerusalem.‡ The Jews themselves lamented their dispersion in similar postures.§ In reference to these, one of the prophets alludes to the desolation of Judea on account of sin||; and it may be added, as a peculiarly striking fact, that Judea is

* ———— “and live upon the dead,

By letting out their persons by the hour

To mimic sorrow, when the heart's not sad.” — BLAIR.

† “The daughters of Israel went yearly to lament the daughter of Jephtha the Gileadite *four days in a year*.” — Judges xi. 40.

‡ “The elders of the daughter of Zion *sit upon the ground*; — the virgins of Jerusalem *hang down their heads to the ground*.” — Lamentations ii. 10.

§ “By the rivers of Babylon *there we sat down*; yea we wept.” — Psalm cxxxvii. 1.

|| “She being desolate *shall sit on the ground*.” — Isaiah iii. 26.

“And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and *wailed greatly*.” — Mark v. 38.

actually represented on Roman medals, under the very figure of a woman sitting in the attitude of grief.* From these facts, such, it may be supposed, was the lamentation of Rachel in the village of Ramat, contiguous to Bethlehem, described by the prophet and evangelist, and had such not been the practice of the East, those who had come to the house of Lazarus, to administer consolation to his sisters, would not have formed the idea that Mary had departed from it, in order to repair to his tomb to mourn over it.†

I now proceeded to the desert of St. John the Baptist, from which I intended to return to Jerusalem; passed the tomb of Rachel, and the village of Rama, which is small, and situated on the brow of a hill, enveloped with olive trees. I afterwards travelled by a wild and mountainous tract, passing part of the valley where the Assy-

* The custom of hiring persons professionally to lament, is even kept up among the natives of *Greenland*. — “The women continue their weeping and lamentation. Their *howl* is all in one tone; as if an instrument were to play a tremulous fifth downwards, through all the semi-tones.” — CRANTZ’S Hist. of Greenland.

† “A voice was heard in Rama, lamentation and bitter weeping; Rachel, weeping for her children, refused to be comforted for her children, because they were not.” — Jeremiah xxxi. 15.

‡ “The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.” — John xi. 31.

rian camp was visited by Almighty power with such terrible destruction.* By this circuit I reached the convent of St. John, adjoining a village, where I halted a short time, introduced myself to the monks, and on leaving the convent went through it, where a number of Arabs came out. From the mode of their shouting, some apprehensions arose as to safety, but I was allowed to go forward. I visited a grotto at a short distance off the path, said to be that of Elizabeth, mother of the baptist, where she was saluted by the parent of our Lord, who pronounced that sublime prayer, adopted in the service of the English church.†

Finding it impossible to proceed further with my mule, which had already warned me of danger, by repeatedly stumbling on the rocky path, I committed the charge of it to an Arab shepherd, and went on foot to visit the cave, said to have been inhabited by St. John. This is

* "And it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians a hundred four score and five thousand; and when they arose early in the morning, behold they were all dead corpses." — 2 Kings xix. 35. — 2 Chron. xxxii. 21.

† "And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." &c. — Luke i. 41. — 48.

situated on the brow of a steep mountain, in the most dreary place that imagination can almost figure. The grotto, which appears to be cut out of a rock, I found, on measuring, to be twenty-four feet in length, by twelve in breadth; and in front of it, flows a spring of delicious water, forming a small pool. In this desert or wilderness, and seated at the mouth of the cavern, I turned to the scriptures, and read the history of this distinguished saint, with those peculiar feelings that I can offer no description of, which may be said to constitute the local charm of all such hallowed and celebrated regions. Some travellers have supposed that the trees * which afforded sustenance to St. John are still visible about this desert; but, after every search, I could find nothing that approaches in any degree in confirmation of the fact. The Christians, from the different convents holding this spot in high veneration, repair to it annually on the 24th of June, to exercise religious acts, a day also considered sacred to the memory of St. John in the church of England. †

On returning from the wilderness to the con-

* “And John was clothed with camels hair, and with a girdle of a skin about his loins, and he did eat *locusts and wild honey*.” — Mark i. 6.

† “I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist.” — Luke vii. 28.

vent, I passed a village called Modin, situated on the top of a mountain, the burying field of the Maccabees*, and remained a short time there, where I was kindly treated. It is a building of some magnitude, and appears to be kept in tolerable order. I was conducted over the church, where there was pointed out the spot on which the baptist was born, marked by an altar with this inscription:

“ Hic precursor Domini Christi natus est.”

The very toilsome way on which I had travelled, in coming to this place, had the effect of making me anxious to move forward to the Holy City, so that I did not perhaps bestow so much time in examining those interesting places in the neighbourhood, as I might otherwise have done. Excepting, however, from casualties, that arose from the broken and rocky state of the path, I had no other cause of apprehension; for the different rude Arabs and goatherds I met, offered no insult, and civilly answered to the enquiries made by the janissary. Nevertheless, when I reached my apartment in the convent, I found as if I had returned to a home, and place of refuge.

* And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at *Modin*, and all Israel made great lamentation for him. — 1 Macc. ii. 70.

CHAP. XVI.

JOURNEY TO THE DEAD SEA. — PREPARATORY INTERVIEW WITH THE GOVERNOR OF JERUSALEM FOR A MILITARY ESCORT. — DEPARTURE. — VISIT TO THE TOMB OF LAZARUS IN BETHANY. — DREARY TRACT THROUGH THE MOUNTAINS. — REFLECTIONS ON PASSAGES OF SCRIPTURE. — SUBLIME VIEW OF PLAINS OF JERICHO AND MOUNTAINS. — ARRIVAL AT JERICHO. — INTERVIEW WITH GOVERNOR. — ARAB'S HUT. — DRESS OF NATIVES.

HAVING intended to proceed on a journey to the Dead Sea, and the country around it, which is considered to be more dangerous than through any other part of the Holy Land, I found it expedient, as a previous step, to solicit an audience of the governor of Jerusalem, and apply for a proper escort to insure my personal safety.

On receiving this permission, and enquiring for his habitation, I was gravely told by one of the inmates of the convent, that he resided in the house of Pontius Pilate. I set out from the convent, preceded by some of the bodyguards of the governor, which he sent, and attended by my dragoman, and servant, in a

kind of procession to the residence of the governor. I found him in the miserable apartment of a building in a state of dilapidation. He was sitting cross-legged, tossing to and fro a string of beads in his hands, and surrounded by a formidable array of officers and soldiers. He directed me to sit upon a cushion laid on the ground on his right hand, and on making a signal, his domestics entered with pipes and coffee, which were presented to me. On this occasion, through the medium of the dragoman, he asked a variety of questions respecting the royal family of England, and manifested, in particular, a strong anxiety to learn if there was any foundation for a report circulated, which had occasioned a considerable degree of alarm among the Turks; namely, that Buonaparte had escaped from the island of St. Helena. He then rose, and invited me to a private audience, in a small room adjoining, when he entered into a less formal conversation. I mentioned my intention to proceed to the Dead Sea, and begged his protection; he answered that he would grant me an armed escort for the journey, and send letters to the governor, who had the command in that part of the country; in short, he was so polite as to offer similar escorts, and letters of recommendation, to any other part of the Holy Land I intended to visit. This condescension called

for the proper acknowledgements, and I complimented him on the good order and security which prevailed within his jurisdiction. At this interview I wore the uniform of the household of his royal highness the Duke of Kent, which appeared a peculiar object of curiosity to the governor, and every part of it he examined most minutely. I remained some time; on taking leave, presented him with a watch, and at finally departing was reminded by the guards that a compliment would be also acceptable to them, when I gave a piece of gold, and returned to the convent, accompanied by the soldiers who had come with me from it, the dragoman, and servant. The governor, who is the husband of three wives, appeared to be about forty years of age, strongly made, remarkable for gravity of countenance, and thoughtful; the cast of his features strongly reminded me of those of his serene highness the Duke of Orleans.

Having alluded to the incident of presenting the governor with a watch, it may be proper to offer a few remarks on those customs which have been observed in the east respecting presents.

It is universally understood, that when a traveller is admitted into the presence of persons of distinction, he is bound to present the proper gifts. These are held to be due to their rank,

an acknowledgment of their authority ; and in attending to these formalities, the donor is sure to find his interest. They secure him not only letters of introduction to those places he intends to visit, and many acts of friendship, but especially his own personal safety is insured, by receiving escorts of military. Revelation, indeed, instructs, that this custom has been kept up from the earliest ages. For instance, we find that gifts were offered to the antient prophets.* We also learn that David had solicited these to be given to the young men he had sent out to Nabal in Carmel †, and that such gifts were kept in view in the case of Saul to his servant, when he proposed to consult the prophet respecting his journey. ‡ In the court of Solomon, the practice was observed by those kings and princes who had attended

* “ And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits.” — 2 Kings iv. 42.

“ And Jeroboam said to his wife, Behold there is Ahijah the prophet. Take with thee ten loaves and cracknels, with a cruse of honey.” — 1 Kings xiv. 3.

† “ Wherefore let the young men find *favour* in thine eyes. Give, I pray thee, whatsoever cometh to thine hand.” — 1 Sam. xxv. 8.

‡ “ Then said Saul to his servant, But behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God.” — 1 Sam. ix. 7.

it.* Gifts were made to our Saviour himself, at his birth, by the wise men who visited him†, and such offerings appeared to have been considered of so much consequence, that some arrangement was made preparatory to their presentation.‡ And, lastly, when made by one prince to another§, they were viewed as tokens of submission, which may be applicable to the language of the Psalmist.|| It does not, however, appear from the history given of these presents, that they were confined to things of any particular kind. At the interviews with persons in authority, I had occasion to offer to them watches, but regretted I had not been apprised before leaving Britain, of those particu-

* "And they brought every man his *present*, vessels of silver and vessels of gold, and raiment, harness, and spices, horses, and mules." — 2 Chron. ix. 21.

† "And when they were come into the house, they saw the young child, with Mary, his mother, and fell down and worshipped him; and when they had opened their treasures, they *presented unto him gifts*, gold, and frankincense, and myrrh." — Matt. ii. 11.

‡ "And they *made ready the present* against Joseph came at noon." — Gen. xliii. 25.

§ "Now after many years I came to bring alms to my nation and *offerings*." — Acts xxiv. 17.

|| "The kings of Tarshish, and of the Isles, shall bring *presents*: the kings of Sheba and Seba shall offer *gifts*." — Psalm lxxii. 10.

"Because of thy temple at Jerusalem, shall kings bring *present*s unto thee." — Psalm lxxviii. 29."

lar articles which would have been most acceptable, from being held in the greatest estimation by the Mahomedans, such as cutlery*, pistols, and telescopes, of English manufacture.

There are also at the present period various modes of salutation common in the east, which were anciently observed. In travelling I was frequently saluted by the expression, *Salum*, meaning peace, when the right hand was laid on the left breast, accompanied with a gentle inclination of the head. I observed, also, that when slaves and servants entered into the presence of persons of rank, they applied both hands to the head, and inclined the body; some almost touching the ground with their heads, thus denoting, according to my information, that this was the deepest posture of humility; or, as the Turks give out, tantamount to a confession that their heads were at the disposal of such distinguished personages. There is another custom on the part of persons in a humble situation of life, falling down and kissing the garments of men of distinction. We find this also to have been followed during the time when our Lord so-

* “ I gave him a little remembrance in the shape of an English pocket knife, an article in higher estimation in Persia, for its general usefulness, than almost any European present I could have made. The Moullah received it with grave, but elegant thanks.” — SIR R. K. PORTER ON KOOCHKAAT.

journed on earth *, and any act of faith had been exemplified in the divinity of his mission, and power to render relief.† I further remarked on different occasions, that, in conferring a favour on servants, they stooped and saluted the bottom of my cloak, and on entering the apartment, sat down on their heels, folding the hands across the legs, a posture which is understood to express reverence and respect. This leads me to add, that my own servant, a Greek Catholic, who held the monks in great veneration, when he happened to enter the presence of any of them, stooped down on one knee and kissed the right hand, though many withdrew it at the moment he was about to go into the act, satisfied that he had known what was due to their rank. To these, I may also add, that kissing of the feet ‡

* “The *servant*, therefore, fell down and worshipped him, saying, *Lord*, have patience with me, and I will pay thee all.” — Matt. xviii. 26.

“And as Peter was coming in, Cornelius met him, and *fell down at his feet*.” — Acts x. 25.

† “And behold a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.” — Matt. ix. 20.

‡ “And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house brought an alabaster box of ointment :

“And stood at *his feet*, and began to wash his feet with tears, and did wipe them with the hairs of her head, and *kissed his feet*.” — Luke vii. 37, 38.

seems to have been a practice observed during the time our Lord was on earth; and saluting on the cheek, face, and head, I have seen on the part of one man to another*; an act which was recommended by the apostle, especially between believers, to distinguish the salutation from those of a civil and ordinary nature.

In prosecution then of my intention to visit the Dead Sea, and surrounding country, after making every preparation, I set out on the 8th of February, attended by a couple of soldiers, which had been sent me by the governor, and with letters promised to the commander at Jericho, the dragoman of the convent, and my own servant, all of us on horseback, and well provided with fire arms.

I left Jerusalem, by the gate of St. Stephen, crossed the valley of Jehoshaphat, passed the garden of Gethsemane, ascended the Mount of Olives, and in a very short time reached the village of Bethany on the other side of it, where Jesus had occasion to reside.† The object which first strikes a traveller, is a ruinous castellated pile, which it is said Lazarus had occupied. This, however, is one of those oral legends that abound in this interesting country, and,

* "Salute one another with a *holy kiss*." — Rom. xvi. 16.

† "And he left them, and went out of the city into Bethany, and he *lodged* there." — Matt. xxi. 17.

notwithstanding the great and superior claims that all its hallowed spots have upon our most serious affections, weaken the impression of the best authenticated memorials, and affect the associations of piety with incredulity and distrust. About a quarter of a mile beyond the village, I was conducted to a large stone, on which, it is said, Jesus had reposed. On what authority this tradition rests it was as vain to inquire, as it would be to deny its authenticity. The stone itself, however, may attract attention, since both the substance and colour of it bear no resemblance to any of the neighbouring rocks, and this circumstance has not occurred to those who are interested in every relic of antiquity, to ascribe the difference to some miraculous change.

Not far from this, is pointed out the ruins of a building said to have been the house of St. Mark, on a pleasant elevation, commanding a spacious view of the valley underneath, and mountains, which extend in grand and sublime form to a vast distance; and a little to the right, are the vestiges of the habitation of Mary Magdalen. A torrent of rain having fallen at this time, obliged me to desist from viewing Bethphage, and other places in the vicinity, and hasten for shelter to the village of Bethany, where I visited the tomb of Lazarus.

I am disposed to think, that the appearance of the sepulchre strongly accords with the description of the evangelist. I first descended to a cave*, probably from fifty to sixty feet under ground, and landed in a small quadrangular space, where there appears to have been a communication with a church adjoining, which is now built up, and converted, as I was informed, into a mosque. In the wall of this apartment there is an aperture, of about three feet in breadth, formed by the raising of a large stone, as if by some convulsion of nature, through which I crept, and got into an arched vault, said to be the spot where the body was laid, and I found, on measuring, to be about fourteen feet in length, ten in breadth, and eight in height. During the time I remained in this place, and occupied in reading the account of the miracle, the words of our Lord, "LAZARUS, COME FORTH," sounded loudly in my ears; when I experienced

* "Jesus, therefore, again groaning in himself. cometh to the grave. It was a *cave*.

"Jesus said, Take ye away the stone, &c.

"Then they took away the stone from the place where the dead was laid, and Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

"And when he had thus spoken, he cried with a loud voice, Lazarus, *come forth*.

"And he that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin." — John xi. 38—44.

an awful sensation of indescribable delight. These remarkable expressions seemed to bear a signification even greater than the memorable occasion on which they had been employed, and held out a solemn call to that spirit, dead in trespasses and sins, to arise from the sleep of death, and Christ would give it life.

On this occasion several Arabs came down to the cave, and perplexed me exceedingly. I was surveyed by them sternly, from head to foot; they examined my umbrella, which was an object of wonder; handled my seals and watch chain, which I was not without some apprehensions they might lay claim to; and frequently spoke aside to each other. I did not feel myself at all comfortable during the scrutiny of these savages, especially having heard they had occasioned great trouble to travellers; and still less by the sort of mystery that hung over the manner of their colloquy. Having been obliged to descend with lighted candles, the scene which was presented when the Arabs stood with their ferocious looks and grins, white teeth, and rude arms hung in belts round their body, was terrific, and approached to almost a similar one, formerly described, when I entered the pyramids in Egypt. On returning to the mouth of the cave, I came in contact with another group

assembled, who were more impertinent and troublesome by their curiosity, and insulted me, by hooting and casting stones, on retiring from the village. I could not fail to remark, in and about Bethany, though not exceeding half an hour's walk from Jerusalem, the lawless and ferocious nature of the Arab inhabitants, contrasted with the same tribe about Bethlehem, six miles distant, who were civil and polite.

Proceeding on the journey, I descended to a valley, where there is a well, denominated that of the apostles, from their having recourse to it to refresh themselves, in the several journeys between the Holy City and Jericho. Some degree of credit may be attached to this, since it appears a convenient stage for that purpose, and there is an abundance of water in and about the place. After this, the road was most rugged and solitary, among the mountains, where awful desolation and silence are spread around. At one part, on the summit of a mountain over which the tract led, and at the edge of it, are the ruins of a fortress, showing evidence of being erected during the crusades to command those passes, which it was so well calculated to effect. In the course of this journey, several caves and grottos came into view, which were the habitations of shepherds. It is understood, that at the above period,

and in all times of danger. these recesses were resorted to, as refuges for the oppressed ; and in that view it appears such places were had recourse to at an early period.* A country, more favourable for the attacks of banditti, and dens better adapted for concealment, can hardly be imagined, and in travelling along this territory of desolation, there was brought to my recollection the description given by our Lord, of the individual who encountered a band of robbers in his journey to Jericho†;

* “Because of the Midianites, the children of Israel made them the *dens* which are in the *mountains*, and caves and strong holds.” — Judges vi. 2.

† “Jesus said, a certain man went down from *Jerusalem* to *Jericho*, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

“And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

“And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

“But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him ;

“And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

“And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

“Which now of these three, thinkest thou, was neighbour unto him?

“And he said, he that showed mercy on him. Then said Jesus unto him, Go thou and *do likewise*.” — Luke x. 30—37.

which, in all probability, might have occurred about the very spot, and to whom distinguished humanity was shown by one person in opposition to another who had disregarded him in passing by; an act of mercy* and benevolence, which has been so strongly held up to mankind, as an example to follow.† There was further brought to mind, that the unrepenting sinner shall have recourse to such lurking-places, to screen himself from the presence of God, when he comes in his glory to judge the world.‡

I came to a terrible desert, surrounded with mountains, tossed and jumbled in the wildest possible confusion, by some violent agitation of nature. On one of these, which is of great altitude, or to use the words of the evangelist, “an exceeding high mountain,” it is said our Saviour, after being baptized in Jordan, was led and tempted by the devil.§ Various yawning caverns or cells are to

* “Blessed are the *merciful*, for *they shall obtain mercy*.”
— Matt. v. 7.

† “Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.”— Matt. xxv. 45.

‡ “In that day they shall go into the clefts of the *rocks*, and into the tops of the ragged *rocks*, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.”— Isaiah ii. 21.

§ “Again the devil taketh him up into an exceeding *high*

be seen in the rocks, the abodes of the religious; which are inhabited particularly at the period of Lent, after his example of fasting a certain period in the wilderness.* Perhaps a situation more wild, completely secluded, and better adapted for the votaries of abstinence, cannot be pointed out upon the whole face of the globe; and here it may be remarked as extraordinary, that professors of Christianity have at any time entertained the idea that solitary meditation, in a land of desolation, shut out as it were from the world, should amount to a fulfilment of duty, according to the principles of a religion, essentially social in all its obligations, as that with which the world has been blessed in the doctrines of Jesus Christ.

These retreats overlook a deep gulf or ravine, which is so terrific and sublime, as to be calculated to shake every nerve. A short way further, the great plain of Jericho and surrounding country, of inexpressible grandeur, burst

mountain, and sheweth him all the kingdoms of the world, and the glory of them." — Matt. iv. 8. Luke iv. 5.

"He brought our Saviour to the *western side*
Of that high mountain, whence he might behold
Another *plain*, long, but in breadth not wide."

MILTON.

* "He was there in the wilderness forty days tempted of Satan, and was with the wild beasts; and the angels ministered unto him." — Mark i. 13.

into view, appearing as under the feet. On the east it is bounded by the mountains of Pisgah* and Moab, from which the children of Israel had the first view of the land of promise, and where the ashes of Moses are supposed to repose.† On the west by a chain of mountains, at the foot of which Jericho is situated. On the south the plain appears to the eye almost boundless, at the northern extremity of which is the great Lake, in dead and awful silence. At this critical moment it is impossible to describe my feelings, when I recollected those tragical events which had occurred in this devoted country, from the powerful and irresistible arm of the Almighty.

It was on this plain that the manna, which at one time was rained from heaven, had ceased to fall, that many of the utensils and vessels were made for the use of the splendid temple at Jerusalem‡, and the Redeemer had trod

* "Get thee up into the top of mount Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan." — Deut. iii. 27.

† "So Moses, the servant of the Lord, died there in the land of *Moab*. And the children of Israel wept for Moses in the plains of *Moab*, thirty days." — Deut. xxxiv. 5. 8.

‡ "And the pots, and the shovels, and the basons, and all these vessels which Hiram made to king Solomon for the house of the Lord, were of bright brass. In the plain of *Jordan* did the king cast them." — 1 Kings vii. 45, 46.

his sacred steps, proclaimed his doctrine, and as I entered Jericho, when the glorious sun was going down, other remarkable events recorded in Scripture occurred, especially of the crowd which followed after him when he entered it, and proclaimed salvation in the house of the rich man.*

I stopped at what has been called the house of Zaccheus, which is the wreck of an old castle, as I can apply no other epithet to the residence there of the commander or governor. Familiar as I had become with the general misery that pervades the houses and conditions of the inhabitants in the Holy Land, where I had been taught to submit to many privations, and indeed blot out the word comfort from recollection; the residence of this man appeared to be most eminently distinguished for wretchedness. On the visit being announced, I was requested by an Arab servant

* " And behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

" And he sought to see Jesus, who he was, and could not for the press, as he was little of stature.

" And he ran before, and climbed up a sycamore tree, to see him, for he was to pass that way.

" And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste and come down, for to-day I must abide at thy house. And he made haste and came down, and received him joyfully. And Jesus said unto him, *This day is salvation come to this house, forasmuch as he also is a son of Abraham.*' — Luke xix. 2-9

to alight, and on entering a stable, which extended through all the lower part of the place, was conducted up a narrow broken staircase to the terrace on the very top of this ruin, where I found him in the corner of a small dirty apartment. He was a feeble old man, tottering under the age of eighty years, and seated cross-legged, in the very quintessence of beggarly pomp, with a few ferocious Arabs as attendants, in a kind of shabby military costume. I delivered the letters of introduction, when he desired me to sit on a filthy piece of carpet, like a hearth rug, spread out on the ground, and presented, direct from his mouth, the pipe he was smoking; an act, as I formerly observed, that is considered in the East as a mark of honor, on coming from persons in authority. Afterwards coffee, like ditch-water, in a broken tea-cup, was handed, when he entered into some conversation, and promised an escort on the following day.

The governor gave me an order for lodgings in the village, which, although perhaps the best in his power to recommend, was in reality a hovel built of mud, hardly fit for the reception of cattle. Here I entered with the horses pell-mell, the animals occupying one side of the place, and myself and attendants the other. We lighted a fire of sticks, laid down our beds on the floor of earth, and took some

refreshment, after a most fatiguing journey. At this time the hut being besieged by Arabs, occasioned some alarm, several of whom rushed forward in the most impudent manner, and arranged themselves round the fire, in a sitting position, resting on their heels, with their hands folded across the legs, staring us in the face, and watching every one of our motions. The countenances of these barbarians were almost black, with long beards, and their eyes sparkling with uncommon fire. They had the finest set of teeth I ever saw, and appeared in the very extreme of wretchedness, being almost in a state of nudity, some of them having merely a ragged shirt with a belt or girdle about the body, and old slippers; others with a coarse woollen cloth thrown round one of the shoulders, a piece of leather like the soles of old shoes, attached to the feet by strings or cords, and armed with coarse daggers or knives. The females were dressed something after the mode of those on the Nile, which I formerly described, with a kind of loose wrapper or night gown, their faces covered, and the arms of some of them ornamented with large rings made of glass, which are sold at Jerusalem.

Although greatly disturbed, yet I considered it my interest, in so savage a spot, not to show any opposition to the intrusion of these

savages, since so completely in their power, and appeared the intruder. I therefore supplied them from my provisions, especially with tobacco and coffee, esteemed by Arabs the highest luxuries, upon which they constantly fixed a sharp eye; and thus secured their friendship, as I was afterwards treated with a condescension which amounted to consideration and respect.



CHAP. XVII.

DEPARTURE.—JOURNEY ALONG THE PLAIN.—DESCRIPTION.—
 —JORDAN.—DEAD SEA—FRIGHTFUL DESOLATION.—
 STRIKING PICTURE OF THE MALEDICTION OF HEAVEN ON
 THIS COUNTRY—ACCURACY OF SCRIPTURE—OPTICAL
 DECEPTION.—DESCRIPTION OF THE SEA.—IMPORTANT
 DISCOVERIES TO BE EXPECTED IF BOATS PERMITTED.—
 BATHING IN THE WATER.—DESCRIPTION.—BITUMEN.—
 ANALYSIS OF WATER.—RETURN TO JERICHO.—FINAL
 INTERVIEW WITH GOVERNOR.—ARAB'S LENS.—RETURN
 TO JERUSALEM.

ALTHOUGH a heavy rain had fallen during night and the following morning, I was resolved to prosecute my journey to the famous banks of Jordan, and afterwards to the Dead Sea. The governor was as good as his word, for at an early hour the promised escort arrived at the hut, composed of several men on horseback, powerfully armed with muskets slung across their backs, pistols, sabres, and several sharp instruments in belts round the body. These, with the persons who had accompanied me from Jerusalem, amounted in all to twelve in number. We set out in a tract along a dead plain, preceded by a powerful person with a long spear, which not only appeared an instrument of warfare, but carried as a mark of honor; and which may

be considered as having been adopted so far back as the first kings of Israel. *

Notwithstanding all the exertions of this leader in the view of amusement, by exercising his horse, and flourishing the weapon with singular dexterity, yet, the journey became most dreary. The day was dark and gloomy, as if Heaven had in its righteous judgment frowned on this land, and marked it out as one which should be eternally excluded from the regard or superintendence of Providence, and it exhibited truly a woeful picture of desolation around. The tract was so deep, as to render it difficult to get forward the mules and horses. Not an animal beyond these was to be found, for whom, indeed, the ground could afford no kind of sustenance, on account of its nakedness †; the notes of a bird heard, or even the smallest insect seen. On reaching the banks, the state of the weather was such as to prevent all reflection be-

* "Now Saul abode in Gilead under a tree in Ramah, having a *spear* in his hand, and all his *servants* were standing about him."—1 Sam. xxii. 6.

"And Ishbi-benob, which was of the sons of the giant, the weight of whose *spear* weighed three hundred shekels of brass in weight."—2 Sam. xxi. 16.

"And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose *spear* was like a weaver's beam."—2 Sam. xxi. 19.

† "It is impossible to subsist in this country, owing to its extreme poverty and barrenness."—JOSEPHUS.

yond the immediate purpose in view. It was my intention to have bathed in these streams, which had been consecrated by the passage of the ark *, and hallowed by the baptism of Christ †, but my situation being extremely uncomfortable at this time, I could only alight for a few minutes to bathe my hands and face, and fill a couple of bottles with the water. The place of lavation was presumed to be about half a mile from the spot where John had baptized Jesus, when the blessed Spirit hovered around, which called forth a sublime exclamation from the Evangelist. ‡ Inte-

* “ For the Priests which bare the ark stood in the midst of *Jordan*, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua, and the people hastened and passed over.

“ And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

“ About forty thousand prepared for war passed over before the Lord unto battle, *to the plains of Jericho*.” — Joshua iv. 10, 11, 13.

† “ Then cometh Jesus from Galilee to *Jordan* unto John, to be baptized of him.

“ And Jesus, when he was baptized, went straightway out of the water : and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.” — Matt. iii. 13. 16.

‡ “ Behold the Lamb of God, which taketh away the sin of the world.” — John i. 29.

“ But as I rose out of the laving stream,

Heav’n opened her eternal doors, from whence

resting, however, as the whole scene was, the clouded atmosphere and torrents of rain which fell, deprived me of satisfaction, and nothing but the great anxiety to visit such a spot could have enabled me to indure so long that inclemency of the weather, to which I had been exposed.

The Jordan is presumed to take its rise near the mountains of Anti Libanus, flows through the Lake of Genasereth or Tiberias, ultimately losing itself in the Dead Sea; and although we find in the sacred writings it is described to be a river, yet it does not appear to me to fall under that denomination. It is, in fact, no more than a stream, not exceeding, perhaps, thirty yards in breadth, and the appellation of river seems to have been merely attached to it, from those interesting events which had occurred in its waters. It is understood to overflow the banks at a particular period of the year, which we find anciently occurred, on a calculation of the words of scripture, during the month of March. * It was during the pre-

The Spirit descended on me like a dove,
And last the sound of all my father's voice
Audibly heard from heaven, pronounced
Me his beloved son, in whom alone
He was well pleased."

MILTON.

* "These are they that went over Jordan in the first month, when it overflowed all its banks." — 1 Chron. xii. 50.

ceding month I made the journey, when it was large and increasing, and flowing with so much rapidity, that it was with difficulty I could come at the water, which has nothing offensive in point of taste. * The banks of this river are enveloped with bushes, which tradition represents as the haunts of beasts of prey, confirming the propriety of the poetical allusion made use of by the Prophet †, but most fortunately I did not come in contact with any of them. I lamented that existing circumstances had interdicted further excursions about the sacred place, and circumscribed my movements by the nearest tract to those objects which I had immediately in view.

Leaving the banks of the Jordan, and recollecting the words of the Psalmist ‡, I directed

* So much virtue has been attached to this water, that it is understood at one time a quantity of it was brought to baptize some of the royal blood of England. The last instance of the kind occurred lately in France, where the son of the Duke de Berry was christened with it, and brought expressly for the purpose from that river. Many pilgrims also bathe in the streams, under an idea it has the effect of *cleansing them from sin*.

“ Baptizing in the profuent stream, the sign
Of washing them from *guilt of sin* to life.”

MILTON.

† “ He shall come up as a lion from the swelling of the Jordan.” — Jeremiah iv. 19—30.

‡ “ The Lord led us through the wilderness, a land of deserts and the shadow of death.” — Jer. ii. 6.

my course to the Dead Sea, striking along the plain or desert in a northern direction. In the course of this ride the weather brightened, but only served to lay open, in a more frightful form, that awful scene of devastation, which was, in truth, lifting up the shroud from the dreadful disfigurements of death itself. * The accursed soil over which my path lay, was white, resembling powder, and the rains had converted it literally into mortar: as I proceeded, my attention was vividly excited by the views of regularly formed castles, fortifications, and other edifices; but on approaching these the illusion vanished, and I found they were merely masses of moving sand, which had assumed, in the course of time, these fantastical appearances.

In any other place, and amongst objects of a different character, these curious deceptions in nature would have been pleasing, but here they only filled the mind with awe and dread. They seemed to be the monuments of some mysterious power who had been at work on the spot, and departed, carrying away all the traces of man and life.

No language of the most eloquent writer can give a proper description of that mournful de-

* "O my God, therefore will I remember thee from the land of Jordan." — Psalm xlii. 6.

vastation* which reigns in this devoted region, from the curses denounced against it, or express that solemn horror which the scene is so much calculated to inspire. This particular country must be visited in order to be believed; which may be said as strikingly monumental of the tremendous wrath of Almighty God, and held up an everlasting warning to mankind. To the terrible acts, indeed, of his vengeance here, we find allusions in the sacred volume, by the denunciation of the divine judgment of apostate Israel.† I now

“ Drew to where in dreadful ire,
Heaven rain’d on earth of old a storm of fire,
To avenge the wrongs which nature’s laws endured
On that dire race to horrid deeds mur’d.”

A profound silence, awful as death, hangs over the lake; but the sound of its heavy waters slowly rolling before the wind, which blew at the time, and along with heavy showers, were even more appalling than the desolation of its shores. At this time, after reading from the

* “ A wonderful and horrible thing is committed in the land.” — Jeremiah v. 30.

† “ When the generations to come shall see that the whole land is brimstone, salt and burning, that it is not sown or beareth, nor a place thereon, (like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath,) even all nations shall say Wherefore has the Lord done this unto this land?” — Deut. xxix. 23

Bible that tragical and heart-rending description of the "fire and brimstone," which rained upon the place, I gazed on every thing around me; and, in the midst of my savage guards, rivetted to the spot in silent wonder, and awful dread, feeling as if I had been brought to the very verge of the habitable world, to which the words of Moses might with propriety have been applied. * The strongest wish that I could express at this peculiar moment was, that those infidels who know not God, or believe in his Gospel, were standing on the same spot, spectators of those terrible scenes; which would have unhinged every nerve, shaken them to the centre, and brought home powerful conviction to their deluded minds, on the existence of demonstrative evidence of the truth of Revelation that there is an Almighty Power, whose arm has been made bare, thrown down the thunderbolts of his vengeance †, and burned up his adversaries.

In this solitude I derived something like an emotion of pleasure from the sight of a hawk, which passed over the low unnavigated waters, an incident in itself doubly pleasing, since it not only broke the course of those distressing feel-

* "And so terrible was the sight, that Moses said, I exceedingly fear and quake."—Hebrews xii. 21.

† "What God is there in heaven and earth that can do according to thy works and according to thy might?"—Deut. iii. 21.

ings which are forced on a traveller by such awful vestiges of Divine indignation, but was a marked contradiction to the repeated assertion, that no birds can fly over the lake on account of that pestiferous vapour inhaled from its surface. It is also said that no fish can exist within its waters; and certainly I had no evidence to the contrary; having no means to try if the lake did contain fish*, nor could I perceive on the shore any shells resembling those of oysters, &c. or that it changed colour, as some have observed. Neither did I discover the pillar of salt, or those apples which have been so often alluded to†; or find, in truth, a solitary tree of any species. On the whole, the vast wildness, frightful sterility, and strange apparitional form of the moving sands, are sufficient, without any extravagant fiction and chimeras of the imagination, to impress a beholder with most profound sentiments of religious awe, and the dreadful power of an avenging Deity. Having been disappointed of bathing in the Jordan, I indulged in that luxury here; but I can-

* "The water is salt, and produces *no fish*." — JOSEPHUS.

† "The taste was salt and bitter, and there were no visible traces of any *microscopic animalcula*." — COUNT FORBIN'S Travels.

† "————— Which grew
Near that bituminous lake where Sodom flamed."

MILTON

not undertake to say that I was sensible of the water being more buoyant, as some persons have asserted, than that of the ocean; nor can I agree, in the opinions entertained by a Jewish historian *: although its taste is decidedly more disagreeable, the smell approaches to that of Harrowgate, and is also not unlike bilge water. I found pieces of the bitumen, which are black, hard as flint, and on breaking appeared similar in heart: on applying it to fire a smoke issues, and the place where this experiment is made is strongly impregnated with a sulphureous smell. Crosses of this bitumen are made, and sold at Jerusalem.

The Lake Asphaltes, or Dead Sea, as it is more commonly called, assumes the form of a bow, lies between a chain of mountains, is estimated at about eighty miles in length, and twenty miles in breadth; but it was impossible, at the particular spot where I stood, to take the whole into view, as it appeared to have a curving position; and although it is understood to have no visible issue, yet it does not overflow. † Sci-

* "The most weighty things thrown into it will not sink; so that it would be difficult for a man to drown himself herein, if he was not bent on so doing. Vespasian undertook a journey to be assured of the fact, and caused a number of persons unacquainted with swimming to have their hands tied behind them and thrown into it, and they *float*ed on the surface." — JOSEPHUS.

† "The Jordan every day discharges into the Dead Sea

ence has deep reason to deplore that no effort has been made, on the part of European governments, for permission from the Turks to transport a small vessel, which might be effected from Joppa, or materials to construct one on the banks of this lake, in order that every part of it might be carefully explored. When it is considered that hitherto all the knowledge possessed, relative to this prodigious body of dead water, has been derived either from the hasty inspection of solitary travellers like myself, or religious fanatics, willing to magnify and mystify every circumstance, it cannot admit of doubt that many curious discoveries might be brought to light. If, for example, it should be found to contain fish; as

about 6,090,000 tons of water. So great a quantity of water being received, without any visible increase, in the limits of the Dead Sea, hath made some conjecture that it must be absorbed by the burning sands; others, that there are some subterraneous cavities to receive it: Provided the sea should be 72 miles long and 18 broad, and 6914 tons of vapour being allowed to every square mile, there will be drawn up, every day, above 8,960,000 tons. As the heat of the sun is of more activity here than in the Mediterranean Sea, exalting thereby a greater proportion of vapour; so the Jordan may, in some measure, make up this excess by swelling more at one time than another. though, without doubt, there are other rivers particularly from the mountains of Moab that must continually discharge themselves into the Dead Sea." — SHAW'S Travels.

its waters are of a very different quality from those of the ocean, or any other lake from which fish have been taken, they may be of a kind and nature entirely different from those with which naturalists are yet acquainted. The truth, also, of what has often been supposed with regard to vestiges of remains of the demolished cities being under water, will be most accurately ascertained; in short, the precise length, breadth, circumference, and depth of the whole, with other objects highly important.

A variety of conjectures have been formed as to the means employed by the Almighty in the destruction of the cities charged with guilt. Writers mention that this lake covers the Vale of Siddim, where the cities stood, nay, that these are actually to be seen *, but I could not possibly discover the slightest vestige of them. Although some speak of the destruction of thirteen towns by an inundation of burning sulphur, the statement cannot be opposed as detracting from that of the Scriptures, in which Sodom, Gomorrah, Adinah, Zeboim, and Bela are mentioned, and therefore must be supposed by implication.

* "In its neighbourhood are yet to be seen the remains of five cities of infamous character, which were burned when Sodom was destroyed."—JOSEPHUS.

"In searching on the shore the *vestiges* of these guilty cities, it was *my* good fortune to meet with the walls and several columns."—FORBIN.

Others, likewise, state that the cities were destroyed by lightning, and the vegetable powers of the earth around burned up. If we attend, however, to the testimony of sacred historians, we are left in no state of doubt on the subject *, since fire and brimstone have been so specially mentioned as a direct effect of the mighty vengeance of Heaven.

But, in considering this tremendous phenomenon, without taking into view whether it was accomplished by fire and brimstone from the viols of heaven, by an inundation of melted sulphur poured from the mountains ignited by lightning, by volcanic means, or the horrors of an earthquake, accompanied by a fiery tempest in the air, one question cannot fail to arise; viz. into what depository, or by what means, were the waters of the Jordan absorbed previous to the existence of such an event? It is perfectly evident that these must have had an outlet somewhere; and I cannot allow myself to think they were absorbed in agricultural purposes, as some have supposed, founding an opinion on what Maundrell alludes to respecting the Barrady, a

* "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven, And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."—Gen. xix. 24, 25.

river about the same size, which he describes as consumed by the gardens in and about Damascus.

I am unwilling to offer any opinion upon this most interesting subject ; but as it is evident that unless the very structure of the country has been changed, the Jordan must have had in this plain a receptacle for its waters previous to the destruction of the cities, and since the Scriptures say nothing respecting the formation of the Dead Sea as a consequence of the judgment of Heaven, I am humbly inclined to think that this lake may always have existed, and the cities were situated on the banks of it. In the terrible concussion of their fate, and the desolation which was poured upon the country, it appears highly probable that some important alteration took place. The bounds of the Lake may have been enlarged, and the character of its waters changed by the nitre and bituminous materials thrown into it. But it is not at all probable that the latter was altogether formed at the time ; on the contrary, had this been the fact, there can be no doubt a circumstance so peculiarly striking would have been described, nay, often alluded to, in the sacred record. However, from being silent on this point, I am inclined to conclude there is a strong confirmation of my opinion ; although hitherto the common idea entertained has been that the Vale of Sodom and Gomorrah suffered a submersion, and the

waters of the Lake Asphaltés covers the cities where they stood.

Another opinion also may be entertained. I had occasion to mention, that from an elevation, on approaching Jericho, I had a most extensive view of its plain, with part of the Dead Sea at the northern extremity. Now, it may be supposed that the whole space covered by this sea, which is on an exact line with the plain, with a regular chain of mountains on each side, might have been, prior to the destruction of the cities, part of this very plain of Jericho; * for the first trace of my journey along it to the Jordan, from west to east, and the sea to the north, was an entire dead waste, the ground in a white, pulverised state, as if burned up, on which nothing grows, and we find expressly, in one part of the history of Lot, that he beheld ALL THE PLAIN OF JORDAN, BEFORE the Lord destroyed Sodom and Gomorrah: and, in another, that God had overthrown Sodom and Gomorrah by fire and brimstone, with ALL THE PLAIN. †

The situation of the country, as described by Moses at the time he wrote, appears to have been the same as at the present moment; who observes, that the “ whole land is brimstone and salt; it

* “ Where once were *fertile lands and meadows green,*
Now a deep lake with sulphurous waves was seen.

HOOD.

† Gen. xix. 24. Gen. xiii. 10. Deut. xxxii. 23.

is not sown or beareth, nor any grass groweth thereon:" and the acts of Almighty vengeance, which have thrown it into such a terrible state, have been recorded, in infinite wisdom, as an everlasting warning to countries involved in sin and wickedness.* In short, no language can more strongly describe the horrid situation of this country, than that which is to be found in holy writ.†

I spent about half an hour on this denounced shore, and filled two bottles with the water; and

* "O thou wicked people, *remember* what I did unto Sodom and Gomorrah, whose *land lieth in clods of pitch, and heaps of ashes*; even so also will I do unto them that hear me not, saith the Almighty Lord." — 2 Esdras ii. 8, 9.

† "For our God is a *consuming fire*. — Heb. xii. 29.

"For ask now of the days that are past, which were *before* thee, and *since* the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been ANY SUCH THING AS THIS GREAT THING IS, OR HATH BEEN HEARD LIKE IT." — Deut. iv. 24. 32.

"Now all these things happened unto them for ensamples, and they are written for our *admonition*." — 1 Corinth. x. 11.

"O earth, earth, earth, *hear* the word of the Lord." — Jer. xxii. 29.

Viscount Chateaubriand gives an analysis of the waters of this lake, the result of an experiment made in London on a bottle of it, containing the following substances, and in these proportions:

Muriat of lime,	-	-	3,920
Magnesia,	-	-	10,246
Soda,	-	-	10,360
Sulphat of lime,	-	-	54

24,580 in 100.

as the shades of night were approaching, the guards represented the danger of remaining longer, since an attack might be apprehended from some of the tribes of Arabs, who lurk about it, and are known to conceal themselves in the loose sands, watching for prey. In consequence of this, I mounted my mule and departed; when I could not fail to recollect the strong language of Scripture, at retiring from this mournful and frightful scene of desolation. *

The sublime is a feeling which cannot admit of long indulgence. It is too vehement to endure, and its emotions soon exhaust the mind. The views along the lonely shores of the Dead Sea are powerfully calculated to excite that deep and agitating feeling, even without the terrors of any immediate danger; so that, without the suggestion of my attendants, I was most willing to retire. The scenes, however, I had witnessed, during this long day, were those of that visible horror "which would harrow up the soul," and never will be effaced from my recollection, unmitigated by any association of sorrow for these cities, over which the thunderbolts of Divine wrath had been darted. I directed my course to Jericho, passing a convent demo-

* "And this whole land shall be a desolation and astonishment.

"For great is the anger and fury that the Lord has pronounced against this people" — Jer. xxxvi. 7.

lished by the Mahomedans, at one time a most convenient place for the accommodation of pilgrims in their journey to the Jordan, and arrived in safety, grateful to that gracious Being who had led "me through this great and terrible wilderness."

The city of Jericho, anciently considered, was only inferior in point of consequence, wealth, and magnificence, to that of Jerusalem, and surrounded by walls.* No vestiges, however, of its former grandeur†, or the splendid palace of Herod, are to be traced; but, on the contrary, it stands at this moment, a miserable village, formed of a few rude and contemptible clay cottages, each not exceeding, perhaps, ten or twelve feet in height. It appears, indeed, either as if some principle, fatal to population, were still emanating from the pestiferous vicinity of the Dead Sea, and destined to extirpate the very energies of life, or the judgments‡ anciently denounced against it by the Almighty were in full force. In the neighbourhood, upon the plain, some tents were pitched, and occupied by Arabs.

* "By faith, the walls of Jericho fell down, after they were compassed about seven days." — Hebrews vii. 30.

† "And they utterly destroyed all that was in the city, both men and women, young and old, and ox, and sheep, and ass, with the edge of the sword." — Josh. vi. 21.

‡ "Cursed be the man before the Lord, that riseth up and buildeth the city of Jericho." — Josh. vi. 26.

covered with black hair cloth.* To the colour of these coverings, reference is made in the sacred writings, and such tents appear to have been used from the earliest ages†, which afford a subject to the Psalmist, in contrasting those under which evil is practised to the humble office of a door-keeper of the house of God.‡ Many different tents, or booths, I observed, in different parts of the Holy Land, to be formed of other materials, such as the branches and leaves of trees; which has evidently been handed down from the Israelites, who appear to have adopted that mode, so as to afford shelter, or covering.||

* "The long hair of the camel, which falls every year, is manufactured into garments, furniture, *and tents*."—

GIBBON.

"I am *black*, but comely, O ye daughters of Jerusalem, as the *tents* of Kedar."—Song of Solomon, v.

† "God shall enlarge Japheth, and he shall dwell in the *tents of Shem*."—Gen. ix. 27.

"How goodly are thy *tents*, O *Jacob*!"—Numb. xxiv. 5

"So Israel departed to their *tents*?"—1 Kings xii. 16.

"Every man to his *tents*, O Israel."—2 Sam. xx. 1.

‡ "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the *tents of wickedness*."—Psalm lxxxiv. 10.

|| "And ye shall take you on the first day the boughs of goodly trees, *branches* of palm-trees, and the boughs of thick trees, and willows of the brook.

"Ye shall dwell in *booths* seven days; all that are Israelites born shall dwell in *booths*;

"That your generations may know that I made the children of Israel to dwell in *booths*."—Lev. xxiii. 10—13.

• And

In addition to some of the many interesting events I formerly alluded to, as having occurred on this plain, it may be mentioned that Zedekiah, king of Jerusalem, had fled there with his army, when he was made captive; and brought before the king of Babylon, who followed up such captivity by the exercise of most cruel acts.* When I reflected on what this country or "garden of the Lord," must have been about the time when it was conquered by Joshua, a period of the world, when Egypt flourished in all her grandeur, enjoying the arts, and luxuries of that magnificent epoch in which her lofty and enduring edifices were constructed; I am filled with wonder, mingled with sorrow. In short, Jericho, at present, is sunk into a mere name, for the few deplorable hovels that now constitute the place can never be considered even the relics of that ancient and noble city; which was then a fortress of such vast strength, that a miracle was employed to assist Joshua in his operations to-

"And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths," &c. — Neh. viii. 14.

* "But the army of the Chaldeans pursued after the king, and overtook Zedekiah on the *plains of Jericho*, and all his army was scattered from him; And the king of Babylon slew the sons of Zedekiah before his eyes. Then he *put out the eyes of Zedekiah*, and the king of Babylon bound him in chains, and carried him into Babylon, and *put him in prison*, till the day of his death." — Jeremiah lii. 8–11.

wards its reduction, and the first city in Canaan which yielded to his force. But it is thus that cities and nations, which once reared their proud heads, are now levelled with the dust. These endure little longer than the reign of their founders; when, on the other hand, the truth of holiness “endureth for ever.” The very name also of the objects of idolatry on the part of the Heathen, with their worshippers, are now unknown in these sanctuaries; and the strong holds that superstition had erected in this and other celebrated cities are demolished, leaving not a wreck behind. The hand of Mahomedanism now wars against it, and with as much zeal as the sword of Joshua did of old; but the diffusion of revealed truth throughout the world, however dim the flame of its light may yet appear to the eye, is, I trust, now rising and spreading over all parts of the earth, bearing testimony to the prediction, that this world shall be under the influence of our Lord, a knowledge of whom shall fill the earth as the waters cover the sea.*

Having dispensed a sum among the guards, I once more visited the old governor, to thank him for the polite manner in which he had facilitated my purposes, and presented him at the same time with a gold ring I drew from my finger, with which he appeared delighted. After remu-

* Isaiah xi. 9.

perating the Arab who had given me accommodation in his hut, and being surrounded by several of his neighbours for a supply of tobacco, which had unfortunately run out, I promised to transmit it from Jerusalem. I left Jericho, contemplating the history which has been transmitted of the crowd * that surrounded Jesus, at his departure from it, when he opened the eyes of the blind who then followed him †, and proceeded to Jerusalem with the escort which accompanied me from thence, and by the same tract taken from the city, where I arrived in safety, received the congratulations of the monks, and happy I had accomplished a journey which has been always considered to be attended with much peril and difficulty.

* “ And as they departed from Jericho, a great multitude followed him.

† “ And, behold, two *blind men*, sitting by the way side, when they heard that Jesus *passed*, cried out, saying, Have mercy on us, O Lord, thou son of David.

“ Jesus stood still, and called them, and said, what will ye that I shall do unto you ?

“ They said unto him, Lord that our eyes may be opened.

“ So Jesus had compassion on them, and touched their eyes, and immediately *they received their sight*, and they *followed him*.” — Matt. xx. 29. 31.

“ Since the world began, was it not heard that any man opened the eyes of one that was born blind.

“ If this man were not of God, he could do nothing.” — John ix. 32, 33.

CHAP. XVIII.

VISIT TO THE CHURCH AND HOLY SEPULCHRE. — REPOSING DURING NIGHT THERE. — PRESENT AT THE DEVOTIONS OF THE LATINS NEXT MORNING. — UNHAPPY CONTENTIONS BETWEEN THE LATINS AND GREEKS FOR POSSESSION OF THIS CHURCH. — DESCRIPTION OF IT. — CEREMONY OF CREATING A KNIGHT OF THE SEPULCHRE. — RUINS OF THE ANTIENT CITY OF JERUSALEM. — OBSERVATIONS. — HINTS TO MISSIONARY INSTITUTIONS.

IT was now my intention to visit the church of the Holy Sepulchre, on Mount Calvary, and remain all night, in order to be present at the devotions of the Latins at an early hour the following morning.

I proceeded there, in the dress of a Christian, attended by the Janissary and my servant, an arrangement having been previously made that I should be received by the Franciscan or Latin brotherhood, and entered the church under the most delightful feelings I ever experienced, at five o'clock in the afternoon, when vespers had concluded, and preparations were making to shut the doors during night. I was received by this order with courtesy, and conducted to their cells, where supper was served; during which I had some conversation on different points respecting the church. To the ears of a Christian, and especially in a place where "peace on earth, and

good will towards men *," had been taught by him who spake as never man did, the representations of all those quarrels and heart-burnings which had existed for so long a period between two religious orders for the possession of this church, was truly distressing.

It appears, that previous to the year 1685, the Latins were in an undisturbed occupation, and enjoyed the exclusive right to perform every act of devotion within its walls. This title having been called in question by the Greeks, it was followed up by most disgraceful scenes of disorder on their part, and even acts of personal violence inflicted on the Latins, who had justified their claim to superiority.

In consequence of this, the French government interfered, and made a formal remonstrance to the Grand Signor, whose protection was required in behalf of the Latins, when they were allowed to remain unmolested in possession of the church. This was, however, found to be only a time for breathing, as it was of short duration, for the invasion of their privileges was renewed by the Greeks, and has most unfortunately continued down to the present moment. These animosities have been of so violent a nature, that the Latins informed me, with tears in their eyes, a short time previous

* Luke ii. 14.

to my visit, a Greek had the audacity to chastise one of their number in *facie Ecclesiæ*. They related, in short, various outrageous acts, on the part of the Greeks, and implored me to lay their grievances before his Excellency the British Ambassador, at Constantinople, in whom they reposed a more than ordinary degree of confidence. Many representations had been formerly made from time to time, by the ambassadors of Britain, France, and Spain, on this subject; but instead of being attended to, a profound silence was observed, on the part of the Turkish government. This will not appear surprising, when it is considered that the Latins are in a state of poverty, and unable to satisfy the rapacity of the Turkish demands; whereas, on the contrary, the Greeks are in opulent circumstances, which enable them to pay enormous sums to that government, and hence a peculiar interest is secured to them.

It may be observed, however, that the Latin order have the exclusive privilege of performing mass, with shut doors, in which they meet with no interruption, until seven o'clock in the morning; when these are thrown open to all religious sects. On every occasion I remarked there was, on the one hand, a strong partiality shown to the Greeks; and on the other, a marked hatred directed against the Latins, and the

slightest trifle laid hold of on the part of the Turkish rulers, to irritate and wound the feelings of the latter. One fact came, indeed, directly within my own personal knowledge. The pacha of Damascus, who had arrived on a visit to the governor of Jerusalem, in riding along the streets, happened to pass the Latin convent; when, pretending to take offence at a small door which had from time immemorial been used as a private entry, he ordered it instantly to be built up. This unprovoked act occasioned the Latins, who appear to be a most inoffensive class of men, inexpressible concern. They are constantly kept in a state of agitation and alarm, from the insults received in one shape or other from their enemies, the Greeks and Turks, and the rigorous exactions entailed upon them from time to time by the Mohammedans.

I was conducted to an upper cell, where I reposed for the night in my clothes, on a frame of wood, intended as a bed. Next morning, at three o'clock, I was roused to attend the matins, and accompanied the friars in procession to the chapel which is built over the sepulchre, in the centre of this edifice. The friars followed each other, in slow procession, holding up massy lighted wax candles, and singing in an affecting strain; which, being accompanied by the deep and solemn sounds of the organ, contributed to elevate

and fill the soul with sentiments of inexpressible awe. After participating in the worship, where I admit that, in the feelings of that moment, all idea of religious differences was lost, I accompanied the Latins, in the same order, to their cell, where coffee was served, and remained till daylight, in order to examine the church.

So many descriptions have been given of this sacred edifice, by travellers, that it is almost unnecessary to mention here one syllable respecting it.

The church, founded on Mount Calvary, is about one hundred paces in length, and sixty in width, and in order to prepare the mount or hill for its reception, it was found necessary to cut away portions, and raise it in others. In this operation, care was taken that those parts of the mount where the crucifixion took place should not be touched; so that, it will be observed, this spot is considerably higher than the floor of the church, to which there is access by twenty-one steps. This sacred spot may be from twenty to thirty yards square, and gaudily ornamented; where there is an altar, with lamps always illuminating it. The tomb itself, which at one time was a cave or grotto under ground, formed by an excavation of rock, may be considered at present as above it, the rock surrounding it having been removed.

The general form of the church, and to which the sepulchre gives it the name, considering that remote part of the world where it is founded, and all circumstances, is spacious and magnificent, where the order of Corinthian architecture prevails. It is in the form of a circle, having a heavy dome or cupola, similar to one over the Register Office in Edinburgh, the frame of which is formed of the cedar of Lebanon*; and although light is received from the top, yet it is not sufficiently clear, but altogether sombre. I did not learn if there were vaults underneath. A number of places are pointed out in different parts, held peculiarly sacred, in each of which certain ceremonies are performed respecting the sufferings of our Lord. Around it are cells or apartments for the reception of various sects of Christians of all nations, and access to the whole is obtained by a single door, where a tax is rigidly levied by the Turks from every person who enters the sacred walls, which amounts annually to a very considerable sum. Over the entrance is a bas relief representing the entry of Christ into the city, and the acts of rejoicing manifested on the part of the multitude who followed him on that

* "Solomon built the house of the forest of Lebanon. It was covered with cedar above."—1 Kings vii. 2. 3.

"The beams of our house are cedar."—Song of Solomon i. 17.

interesting occasion.* At entering the church, the first object which attracts attention, within a few feet of the door, is a slab of white marble in the pavement, marking the spot where Joseph of Arimathea anointed the body of our Lord, preparatory to depositing it in the sepulchre; and in one particular part, also, stands the tomb of Godfrey of Bouillon, who captured the city †, with an inscription in the Latin language, which may be thus translated :

“Here lies the renowned Godfrey of Bouillon, who established the worship of Christ all over this land.

“May his soul rest in peace. Amen.”

Over the tomb, which I formerly observed was in the centre of the church, there is a building looking to the east, partly circular and partly oblong; the interior of it is paved with marble, and richly ornamented with curtains of crimson, interwoven with gold, where a number of massy splendid lamps are also kept constantly burning.

* “And they brought the colt to Jesus, and cast their garments on him, and he sat upon him; and many spread their garments in the way, and others cut down branches off the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna! blessed is he that cometh in the name of the Lord.” — Mark xi. 7. 9.

† “Superior to the private factions of the chiefs, he reserved his enmity for the enemies of Christ; and though he gained a kingdom by the attempt, his pure and disinterested zeal was acknowledged by his rivals.” — GIBBON.

This is divided into two apartments, each of them probably about six feet in height, and from seven to eight in breadth. The first is a kind of ante-chapel; and in the second, which may be held the Sanctum Sanctorum, under an altar is said to be "the place where the Lord lay*," and over it is a large painting, representing his bursting the bands of the tomb, and triumphant ascension.† The doors leading to these, from being so low, obliged me to stoop; the outer steps are devoutly saluted by the pilgrims, who kneel and offer up prayers with extended arms, throwing off their shoes previous to entering.‡

The number of Christians, of all denominations, and from every quarter of the globe, who daily enter this sacred spot, is most extraordinary. Sometimes I observed the pressure for admittance so great that it was utterly impossible for others at the same time to get out of the church. During the time of surveying it, I was particularly struck with the appearance of two Turks, who

* "And the angel answered and said unto the women, He is not here, for he is risen as he said: Come, see the place where the Lord lay." — Matt. xxviii. 6.

"Mine eye hath found that sad sepulchral rock,
That was the casket of Heaven's richest store." — MILTON.

† "By thy glorious resurrection and ascension,
Good Lord deliver us." — Litany of church of England.

"The progress of Christianity was 120 at the *ascension*, (Acts i. 15); soon after 3000 (ii. 41.), then 500, and in little less than two years after the *ascension*, to great multitudes at Jerusalem only." — GIBBON'S Roman Empire.

‡ "Whose shoes I am not worthy to bear." — Matt. iii. 11.

were strolling about, and appeared to scoff at the devotions *, although Christians would have forfeited their heads, had they presumed even to look into a Mahomedan temple. In the outer area, in front of the sanctuary, a number of persons of both sexes were arranged, offering beads, crosses, and shells, representing the nativity and other sacred events, for sale; these were spread upon the ground, and eagerly purchased by pilgrims. At Easter the sale is particularly brisk; and large boxes of such articles annually sent off to Catholics, especially in Spain and Portugal. Some of these I purchased as curiosities; and my servant, who was a rigid Catholic, took a bountiful lot he had provided for himself and friends, and laid on the altars of Mount Calvary, and the Holy Sepulchre, where they received a formal benediction from the monks in their ecclesiastical robes.

When at Jerusalem, I was not so fortunate as to see the ceremony observed in creating a knight of the Holy Sepulchre. I was, however, informed that the institution might be dated about the year 1100, in the view of exciting persons of rank and opulence to visit the sacred places, or rather increase the revenue of the monks. The power of making knights appears to have been vested by a pope in the guardians of the order of St. Francis. The nature of the ceremony, on

* "Thou hast defiled my sanctuary." — Ezekiel v. 11.

such occasions, I found to be the following, and it takes place in front of the sepulchre. In the first place, it is commenced by a solemn mass. Secondly, an oath is administered to the candidate to the following purpose, to serve in the Holy Land, when war has commenced against infidels, and oppose the enemies of the church of Christ; to defend the orphan and widow; to refrain from oaths, imprecations, and intoxication; and to lead a life of chastity, and avoid duels. On taking this oath, the knight kneels before the entrance of the sepulchre, when the guardian or head of the order, pronouncing a blessing, lays his hand on the head of the person, exhorting him to be a good soldier of Jesus Christ. A pair of spurs are then fixed on his heels, and a sword presented which he is commanded to use in maintaining the rights of the church; after which, leaning his forehead against the sepulchre, the guardian gives him three strokes on the shoulder, and as often repeats these words, "I ordain thee a knight of the Holy Sepulchre of our Lord Jesus Christ, in the name of the Father, Son, and Holy Ghost." After this the person is saluted; a chain of gold with a cross thrown about his neck; and rising in his new character, he salutes the sepulchre a second time, and returns the insignia to the guardian. The expence attending this creation may be from twenty to thirty pounds, which

I heard had been extended to some of the suite of a certain illustrious personage, during a visit to Jerusalem, who were actually Protestants; whereas it is universally understood that none can be admitted members of the order but those of the Roman Catholic persuasion, the defence of whose faith and church, form a fundamental part of the oath administered, and by which they oblige themselves to go through the service of mass.

It may be further mentioned, that in this church, during Easter, a variety of religious ceremonies are gone through, marked with extraordinary devotional solemnity, relative to the sufferings, judgment, crucifixion, burial, and resurrection of Jesus Christ; and I regretted extremely I had not an opportunity of being there at such a period, as a spectator of them.

Having satisfied my curiosity at the Holy Sepulchre, I began to prepare for a departure from Jerusalem, and visited, for the last time, the garden of Gethsemane, belonging, by purchase, exclusively to the Latin convent. It had made a deep impression on my mind, having formerly spent many hours reading in the book of truth; and I pulled leaves from several of the dropping olive-trees which adorn it, to take, as consecrated relics, to England.

As my attention had hitherto been chiefly directed to those memorable places connected with the history of our holy religion, I considered it

necessary, before leaving for ever this theatre of events so strikingly interesting, to search for the remains of the secular grandeur of the Israelites.

If we are to give credit to all that is represented by monks, who point out places and occurrences with such apparent accuracy, we should be disposed to think the whole of the present city was in reality that of ancient Jerusalem; but if the prediction of our Lord himself, as recorded, is attended to for a moment, then the total destruction of the original city must have been *de facto* accomplished.* Indeed, there never will be obliterated from recollection, that solemn impression which the words of ancient prophecy had made on my mind, especially at that very moment when I observed the plough moving along Mount Sion. †

I proceeded about a mile to the north ‡ of the present city, and was most forcibly struck in

* “For the days *shall* come, &c. ; and they shall not leave in thee one stone upon another.” — Luke xix. 44.

“And when ye shall see Jerusalem compassed with armies, then know that the *desolation* thereof is nigh.” — Luke xxi. 20.

“The Lord hath done that which he had devised; he hath *fulfilled his word* that he had commanded in the days of old; he hath *thrown down* and hath not pitied.” — Lam. ii. 17.

† “Zion *shall* be ploughed like a *field*.” — Jer. xxvi. 18. Micah iii. 12.

‡ “On the sides OF THE NORTH IS THE CITY of the Great King.” — Psalm xlviii. 2.

viewing masses of rubbish*, and enormous stones scattered over a great extent around. Although the form of any particular kind of building could not be distinctly ascertained, yet these remains exhibited to my eye a city laid in ruins, and indicated the labour and expence that must have been employed in it, of which these had formerly been the strength, and perhaps sculptured ornaments. Some part, indeed, of the paths, formed of vast stones, and also wells, of the same circular form as I had occasion to remark at Bethlehem, were distinctly to be seen.†

In the first place, we are told that Jesus had been crucified without the city‡, which was the case with all malefactors at Jerusalem, and upon Mount Calvary, the nearest point of altitude to the original city. After the crucifixion, the Christians, who attached the highest possible veneration to the spot, must have built the present around Mount Calvary; and hence the place where the cross was erected, and originally *without*, is now made to stand nearly in the *centre* of Jerusalem. In short, on beholding

* “Jerusalem shall become heaps.” — Jeremiah xxvi. 18. Micah iii. 12.

† “How doth the city sit solitary that was full of people! how is she become as a widow, she that was great among the nations!” — Lamen. i. 1.

‡ “Wherefore Jesus also, that he might sanctify the people with his own blood, *suffered without* the gate.” — Heb. xiii. 12.

“And many women were there, beholding *afar off*.” — Matt. xxvii. 55. — Mark xv. 40.

the whole ruins spread around*, I should, with deference to the superior judgment of others, conceive these to have been part of that demolition which had arisen from a destruction of the antient city; and am surprised that notice has not been taken of these by travellers who have described the present city and its environs. They are, indeed, not very far from the present city, equal to that perhaps between the town of Samaria, as it now stands, and the celebrated well which, during the period our Mediator visited this earth, was also within, but is now at a short distance from it, to which I shall afterwards have occasion to conduct the reader, and it ought to be kept in view the difference between the city of Jerusalem as it now is, and anciently did exist, since all accounts agree in pointing out the latter as extensive, splendid, and populous. At the same time, I believe that those bulwarks, towers, and palaces†, with the exact width, breadth, and circumference of it, as these were originally, are altogether doubtful; and never have, or perhaps ever will be correctly

* “ And I will bring upon the *inhabitants of Jerusalem*, and upon the men of Judah, *all the evil* that I have pronounced against them.”—Jeremiah xxxvi. 31.

“Thy holy cities are a *wilderness* — Jerusalem is a *desolation*.”

“Many nations shall pass by *this city*, and they shall say every man to his neighbour: Wherefore hath the *Lord done this unto this great city*.” — Jeremiah xxii. 8.

† Psalm xlviii. 12. 13.

ascertained*, so as to enable travellers to "tell it to generations following." †

The most magnificent remains of antiquity existing in this direction are undoubtedly the sepulchral excavations, denominated the Tombs of the Kings. The entrance is by a large open court. To the west is the mouth of a cavern, over which is a portico hewn out of the rock, adorned with sculpture, but much defaced, or worn out. On entering it, I turned to the left, and descended to those mansions of the

* Viscount Chateaubriand, in a dissertation on the extent of antient Jerusalem, observes, "That it has induced scholars to treat the subject in a very ample manner in all its circumstances; and endeavour to ascertain *the site of the different quarters of that city, &c.* If even the researches of these scholars should not appear to have been attended throughout with complete success, still their zeal is not the less worthy of commendation. The principal point to determine is, *the extent of the city, respecting which we have nothing precise.* To decide the question, recourse must be had to LOCAL CIRCUMSTANCES, and it is to the neglect of these, that this point yet remains to be discussed. And after alluding to the accounts given by Deshayes and Josephus," he adds, "these observations on two celebrated authors, and precisely those two that have bestowed the greatest learning and most pains on the illustration of antient Jerusalem, justify, in my opinion, the assertion made in the preamble to this memoir, that the **EXTENT OF THE CITY** had not hitherto been determined with **ANY KIND OF PRECISION.**"

"There are very few remains of the city as it was in our Saviour's time. *Even the VERY SITUATION IS ALTERED.*" — SHAW'S Travels.

† Psalm xlviii. 14.

silent dead, by creeping with difficulty through a very contracted passage, nearly blocked up with rubbish. I entered by lighted tapers; and found a range of subterraneous chambers, cut out of the rock in different directions, one leading into another, forming a kind of labyrinth, and in each are recesses or receptacles for bodies. It has been difficult to obtain any accurate account of these extraordinary places, and various opinions have been entertained; some of them presuming such were the sepulchres of David*, though every thing appears to be involved in doubt and obscurity on the subject. These excavations, however, afford evidence of that mighty labour which had been bestowed, and expence incurred, in their foundation; operations evidently accomplished by the hand of a powerful monarch, and might, in justice, be compared with some of the greatest works of the kind in Egypt.

On returning to the city, I was shewn, near the gate of Damascus, a grotto, said to have been the residence of Jeremiah, where he wrote his Lamentations. I was surprised to be accosted in the streets by some Arabs, who had

* "And Hezekiah slept with his fathers, and they buried him in the *chiefest of the sepulchres* of the sons of David; and all Judah, and the *inhabitants of Jerusalem*, did him honour at his death." — 2 Chron. xxxii. 33.

come on foot the long journey from Jericho, to bring to my recollection the tobacco I promised to send them on my return to Jerusalem. Having supplied them most bountifully, they ran off immediately in the highest ecstacy on their return to Jericho with the supposed prize, to share it with their brethren. This incident I merely mention to show the particular value which Arabs in that quarter of the world attach to an article of this nature, and the trouble and exertions they will submit to in order to obtain an enjoyment of it.

On arriving at the convent, I had an interview with several of the monks, who came in a body, on the different objects of interest which had passed under my view during the day. In the course of conversation, one old brother, who had formerly often annoyed me by making errands to my cell, where he sat down and sometimes remained for hours, appeared now to develope his object by expressing great surprise at being informed by my domestic that I was not a Catholic, but a Protestant, and exercised every ingenious art and persuasion imaginable to draw me into a conviction of the justice of his own opinions, and embrace the Romish persuasion. A deal of argument followed, and I ultimately assured him, that I had all along professed the

tenets of Protestantism, satisfied in my own conscience it was the true faith, founded on the word of God; that I could not think of following any other, or bring my mind to kneel down to inanimate objects, and address a throne of grace in the name of a PLURALITY of mediators; at the same time adding, I allowed him and all the monks the same liberty of judging for themselves in matters of theology as I claimed to myself.

In conclusion, I have to express regret that circumstances had not admitted of my passing a few months in this part of the country, in order to have surveyed every thing more minutely and attentively than has been done. The truth is, I was so interested by the numerous hallowed places with which the land abounds, that I could scarcely command my feelings to proceed in any regular method to the inspection of them, and abandoned myself, in fact, just to the impulse of the moment; satisfied with seeing those which in that way first claimed my attention, taking no particular care to survey them successively, and by this means I am aware that many remarkable objects escaped notice. During my visits, however, to those I did examine, I enjoyed, with all the ardour of enthusiasm, the recollection and emotions which such sacred

and venerable views were so eminently calculated to awaken.

And now that I am to take leave of the city of Jerusalem, or *Civitas Dei*, which I shall never cease to think of to my latest breath, I may, in a few words, express surprise that, notwithstanding all the laudable zeal and ardour which has arisen on the part of those institutions in our happy land, whose views are to dispatch ambassadors, in the name of Christ, to convert the Heathen in India, and Africa, yet the HOLY LAND, that most interesting, I should conceive, of all countries on the face of the globe, has never come within the sphere of operation, or entered into calculation in any way. Let me then, respectfully, express a hope that this hint will not be lost, but receive the most serious consideration of the Directors, and those active persons connected with such societies, who will rouse themselves, and see the high and pressing expediency of sending forth labourers to the East, where a portion of Christian knowledge has been already planted, that “the sound may go into *all* the earth, and their words to the end of the world.” * In fine, to use the words of the Evangelist, “I would say unto them, Lift up your eyes and look on the fields of this land †,” where it only re-

* Romans x. 18.

† John iv. 35.

quires the hand of a judicious gleaner to root out those tares which choke the growth of the wheat, in order to yield a luxuriant and most bountiful harvest.*

* " Therefore said he unto them, *The harvest truly is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he would send forth labourers into his harvest.*"
— Luke x. 2.

CHAP. XIX.

DIPLOMA FROM THE CONVENT.—DEPARTURE FROM JERUSALEM.—ARRIVAL AT BEER.—RESIDENCE OF GOVERNOR.—LUDICROUS INCIDENT RESPECTING A FEMALE ARAB.—DANGEROUS TRACT THROUGH THE MOUNTAINS.—CAMELS.—OBSERVATIONS.—BETHEL.—VALLEY OF SAMARIA.—WELL.—WHERE BONES OF JOSEPH DEPOSITED.—ARRIVAL AT SAMARIA.—MOUNTAINS OF EBAL AND GERIZIM.

ON taking leave of the friars in the convent, there was put into my hands a diploma, certifying the different holy places I had visited* ; and after giving a sum to the poor, I left the sacred scenes of Jerusalem, on the 15th of February, accompanied by a military escort, which the Governor had a second time so politely afforded, with letters addressed by him to the commanders of those districts through which I should pass in the course of the journey.

An inexpressible sentiment of solemn melancholy pervaded my mind ; and I repeatedly turned round to catch the last glimpse of the city, exclaiming, "If I forget thee, O ! Jerusalem ! let my right hand forget her cunning."† The

* See Appendix, No. 4.

† Psal. cxxxvii. 5.

"I envy the happiness of the man who has seen this singular land with a lively and confident faith."—DENON.

road, which was to the north, lay through a wild country, and nothing occurred to break in upon that train of serious reflection which had naturally arisen. In the evening I reached the small and poor village of Beer, where I could not find accommodation for the night, which might be considered fortunate, since I afterwards learned that the Arab inhabitants were in a state of rebellion, and my personal safety, as well as baggage, would have been exposed to danger.

I proceeded to the commander, presenting him with a letter from the Governor of Jerusalem, by whom I was kindly received, and he offered to afford accommodation for the night in his own apartment. This, to my surprise, was on the very summit of a ruinous, castellated building, resembling that at Jericho, to which I ascended by ladder; which he drew up on reaching the top, as a precaution, I understood, against an attack from the natives, in whose eyes he had been held an object of peculiar jealousy and hatred. This abominable place did not exceed sixteen feet by twelve, and was filled with dirty Turkish soldiers, sitting cross-legged; and I did not find myself perfectly at ease in such a state of captivity. They treated me, however, with civility, when I regaled them with coffee, tobacco, and rakee, and they allowed me the best corner near the fire, where I threw

down my bed, and enjoyed some hours of sleep. The carelessness of the soldiers here, in allowing clusters of ball-cartridges to be suspended about a blazing fire, seemed an object of severe reprehension; from which I was often led to apprehend the place would have been blown up.

In every situation, I am inclined to think, the human heart is accessible to the subduing influence of civility. By allowing the Turks freely to partake, in this manner, and showing I had reposed confidence in them, they seemed disposed to pay me respect and attention. The Governor was a man evidently superior in mind to the generality of Ottoman soldiers; and although his rank and situation were humble enough, yet these had been attained as a reward for his ability in the field of battle. We entered into conversation on a variety of subjects, especially respecting the triumphal entry of the allies into Paris, and he asked many questions respecting the Russian force. This led to an explanation of the mode of warfare practised by the Cossacks; when I presented him with a trifling * view of one of them on horseback, which I found acci-

* "After months travelling in the empire, I had been taught the local value of this sort of *trifle*; *trifles* to us, because we can command them to superabundance." — Sir ROBERT KER PORTER, ON Kooshkat.

dentally in my watch-case. On viewing it, the Governor was thrown into the highest joy and delight, never having seen a military character of this description; and after handing it round to the soldiers, and muttering a kind of soliloquy, he appeared wrapt up in thought, having his eye stedfastly fixed on one part of the ground as he was smoking his pipe. When the soldiers returned the picture to him, and he, in a moment, made a signal, they immediately put a vessel with water on the fire, and when it became hot, the Governor threw into it, with the greatest sang froid, smoking his pipe at the time, a couple of fowls, alive, which they brought him, and these were afterwards speedily plucked, and roasted on the ramrod of a musket, with an expedition hardly to be equalled during a campaign. These, I was told, were in return for the present made to him.

Next morning, on getting up at sun-rise, I had a more perfect view of this deplorable den, where I had been attacked most furiously by vermin, during the whole night, and found about every part of my dress. At departure, a ludicrous scene occurred. An aged female Arab, who, it appeared, had, the preceding night, lost a hen, (which I hoped was not one of those sacrificed on my account,) attacked the castle, in the most enraged manner, with all her powers of speech. On this occasion a terrible uproar ensued,

when the whole village turned out to join this virago. Nothing could be more amusing than this circumstance, and in beholding the Governor with his soldiers, who had the precaution to pull up the ladder on my leaving the place, arguing the point, in a body, from the top of the castle, with an enraged crowd and their venerable leader below. I took my leave hastily from the place, afraid that if I remained to see how the matter was decided, I should have been involved in the confusion it created.

This village is supposed to be the Michmash alluded to in Scripture.* It is at present distinguished by the name of Beer, signifying a well, and adopted, most likely, from a delicious spring of water flowing through it, near to which are the ruins of a church, built in commemoration of the parents lamenting the loss of our Saviour, who not being found by them there, was afterwards discovered in the Temple.† It was to

* "The Philistines encamped in Michmash."—1 Sam. xiii. 16.

"And the garrison of the Philistines went out to the passage of Michmash."—1 Sam. xiii. 23.

† "But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance.

"And when they found him not, they turned back again to Jerusalem, seeking him.

"And it came to pass, that, after three days, they found him in the Temple, sitting in the midst of the doctors, both hearing and asking them questions."—Luke ii. 44—46.

"I went

this place, also, Jotham had recourse, in order to escape the fury of his brother.*

After leaving Beer, the road for some time passed over a chain of mountains, where I overtook a prodigious band of camels† marching in regular order, heavily laden, accompanied by numerous keepers; and a jingling noise was heard a considerable distance, in consequence of the tinkling of bells‡, each having one attached to the neck. Their ears not being insensible to such kind of sounds, the mode, it is said, is adopted to cheer them, especially when fatigued with a long journey.

This formidable spectacle brought to memory the camels, on their journey of old, belonging to the Ishmaelites§, charged with aromatic sub-

* I went into the Temple, there to hear
The teachers of our law, and to propose
What might improve my knowledge, or their own;
And was admir'd by all." MILTON.

† "And Jotham ran away, and fled. and went to *Beer*, and dwelt there, for fear of Abimelech, his brother." — Judges ix. 21.

‡ "Then Jacob divided the flocks and herds, and the camels into two bands." — Genesis xxxii. 7.

§ "In that day shall there be bells upon the horses." — Zach. xiv. 20.

§ "And they lifted up their eyes, and looked, and behold a company of *Ishmaelites* came from Gilead with their camels, bearing spicery, and balm, and myrrh, going to carry it down to Egypt." — Genesis xxxvii. 25.

stances, on their way to Egypt, and that strong allusion which had been made* by our Lord, as to the impossibility of that man, whose heart is entirely engrossed with the riches of this world, to the neglect of his eternal interests, inheriting everlasting life.

Here I must be permitted to suspend the narrative for a moment, and advert once more† to these noble beasts of burden, formed by the wisdom of God, for the use of man. Camels constitute a great part of the wealth of an Arab, nay, I may add, are his whole treasure, in whose eyes, their number are held in higher estimation than even bags of money; and, as formerly remarked, these were calculated part of the wealth of Job.§ It may appear extraordinary that these people, by whom they are considered as sacred objects, should emphatically call them “their ships.”|| It is supposed that the patriarch, in speaking of his time upon

* “It is easier for a camel to go through a needle’s eye, than a rich man to enter the kingdom of God.”—Luke xviii. 25.

† See page 63.

‡ “And God made the *beast of the earth* after his kind. And God said, Have *dominion over every living thing that moveth upon the earth.*”—Genesis i. 25—28.

§ “Three thousand camels.”—Job i. 3.

|| “What enables the shepherd to perform the long and circuitous journey across Africa, is the *camel*, called by the Arabs, *the ship of the Desert.*”—BRUCE’S Travels.

earth hastening like "swift ships*," may have had these particular animals in his view.

The extreme usefulness of camels, and their capability of transporting enormous piles of merchandise to a vast distance, especially along the most dreary deserts, is as surprising as that patience†, which is exemplified on their part, under such ponderous weights. They may be considered rather graceful in form; the neck approaches in some degree to the front part of a vessel‡; the eyes are keen, and they proceed at a steady pace; but to quicken their motions, the whip is rarely, if at any time, applied. It is a surprising circumstance, that these animals are supposed to smell water at the distance perhaps of a mile; and the powers they exercise in sustaining hunger, thirst, and incessant toil, under a burning sun, is also striking; and without the accommodation afforded by them, these dreary regions never could be traversed by man. Should it, however,

* "They are passed away like as the *swift ships*." — Job ix. 26.

"The whole caravan being now assembled, consists of a thousand horses, mules, and asses, and five hundred *camels*. These are the *ships* of Arabia, their *seas* the desert." — SANDY'S Travels.

† "————— *Patient of thirst and toil,
Son of the Desert.*"

THOMSON.

‡ "Long is her neck, and when she raises it with celerity, it resembles the stern of a ship, floating aloft on the billowy Tigris." — Sir WILLIAM JONES.

occur, that his camels are cut off by accident, in the course of these journies, the loss is altogether irreparable to the traveller, and must inevitably be followed by the sacrifice of his own life. A canal or reservoir, to contain water, and equal to a fifth part of the stomach, belongs peculiarly to this animal, with which the food never interferes. Notwithstanding they may in general be held as submissive and inoffensive, yet I perceived it was always found necessary to keep the jaw firmly muzzled by a rope, to prevent an attack from their teeth. During the period of halting at any place to rest, they are made to kneel down*, by being gently touched on the fore legs; and two of the legs are frequently tied, to prevent them from rising and straying from their keepers. It is in this position they are loaded, unloaded, and also mounted. The weight of their burden is at once ascertained, when a particular groan is uttered; and sometimes happens that, on finding themselves painfully loaded, they refuse to move a step until the burden is lightened. Although, as I formerly observed, the walk may be at the rate of two miles an hour, yet, upon extraordinary occasions, they are known to travel to a very great distance in the course of a single day. The she-camel continually gives milk, which, it is singular is not interrupted at the period when with

* “ And he made his camels to *kneel down* without the city.” — Genesis xxiv. 11.

young; and we learn that no inconsiderable value was attached to this species, in the earliest age, when they were added to the gifts of Jacob.* The manure of camels often supplies the deficiency of fuel in the deserts, as it kindles quickly, and affords heat; and their soft hair, as it drops off periodically, is manufactured into articles of clothing, and applied to purposes connected with the tents of their owners.

In resuming the narrative, I would observe that I afterwards descended into a very deep and narrow valley of considerable length, overlooked by stupendous hills. Until lately, it was deemed almost impossible to pass this tract without encountering bands of robbers, and even at the time I was not altogether without alarm. I halted at a most retired spot called Bethel†, near ruins, where there is a fine spring of water, and partook of it, with the poultry which had been so kindly given by the commander at Beer. It was here, we are told, that Jacob took up his residence, and beheld the vision of God‡; and the ruins I suppose to have

* “ And he lodged there that same night, and took of that which came to his hand, a *present* for Esau his brother, “ *Thirty milch camels, with their colts.*” — Gen. xxxii. 15.

† “ And he called the name of that place *Bethel.*” — Gen. xxviii. 19.

‡ “ And Jacob lighted upon a certain place, and tarried there all night, because the sun was set, and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep.

been those of a monastery which had, in all probability, been founded in the view of marking this sanctified spot. After carefully examining all the fire-arms, being almost confident of coming in contact with plunderers, I left the valley, ascended the mountains, and thence followed a line of road which led toward a cultivated plain, where I was pleased with the prospect of several ploughs in active exercise. The sides of the mountains bear ample testimony to the industry of the peasantry in this direction, being formed into numerous small terraces, supported or fenced with stones, similar to steps, where the land was too steep to be come at by the plough. On one of the mountains, overlooking this pleasant scene of cultivation, stands the village of Lebonah.* After a fatiguing day's journey, I arrived at the Valley of Sichem or Shechem†, about three miles in length, and two in breadth, watered by a rivulet which greatly contributes to its beauty and fertility, a place, perhaps, equally if not more interesting with any

“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.”—Genesis xxviii. 11, 12.

* “Then they said, Behold there is a feast of the Lord in Shiloh yearly, in a place which is on the north side of Bethel, on the east side of the highway that goeth up *from Bethel to Sechem*, and on the south of *Lebonah*.”—Judges xxi. 19.

† “I will divide Shechem.”—Psalm cxiii. 7.

in the Holy Land, from the various events which had occurred in so narrow a compass as related in the Gospel. The first object which particularly attracts attention at entering this beautiful vale, is a well *, which has all along been held in high veneration, not only from the consideration of its ancient possessor, but that remarkable interview held between our Lord with a woman of Samaria, on the "Living Water," at this exact spot, where he made himself known, and told her "all things that ever she did." † This appears to be so accurately pointed out in the inspired volume, that I should think the slightest doubt could not possibly be entertained, for one moment, of its identity. It is at the edge of the road to the right hand, from which a pure stream ‡, of four feet in breadth, flows, and situated about a mile from Samaria, or Napolose, as it is now called. This may be considered by the reader as an inconvenient dis-

* "Now Jacob's well was there." — John iv. 6.

† "How is it that thou being a Jew askest drink of me, which am a woman of Samaria, for the Jews have no dealings with the Samaritans?"

"Jesus answered and said, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water," &c. — John iv. 10. 13.

‡ Water arising from running springs is, in figurative language, denominated *living water* in contradistinction to that of lakes, which may be held as *dead* or silent.

tance for the inhabitants to have gone to draw water, but those ruins which are to be seen almost contiguous to the well render it highly probable, that in the time of Christ the ancient capital might have been of greater extent, and stretched as far as this well. After tasting of this stream, reading, from the fountain of truth, an account given of the remarkable event that occurred on the spot, charmed with the scenery around, and recollecting that here was the ground presented by Jacob to his son Joseph *, I proceeded. To the left hand, and at a very short distance, I passed a small building in a recess between two mountains, situated on the piece of ground†, called the Tomb of Joseph, where his bones had been deposited‡. After an exhausting journey I entered Samaria, which is enveloped in trees, and beautifully situated between the mountains of Gerizim

* “ And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan.

“ And he bought a parcel of a field where he had spread his tent.

“ And he erected there an altar, and called it El-elohe-Israel.” — Genesis xxxiii. 18. 20.

† “ Then cometh (Jesus) to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.” — John iv. 5.

‡ “ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought, &c.

“ And Eleazar, the son of Aaron died, and they buried

and Ebal *, where the Almighty had so specially commanded the benedictions and maledictions to be offered up, as so critically pointed out in the volume of inspiration; and that portion of it, on entering the place, brought to mind the history, where we are told that Jesus, in passing through this city, was met by many helpless objects, who, by a miracle exercised by him, had been cured of the malady under which they laboured †.

him in a hill that pertained to Phinehas, his son, which was given him in Mount Ephraim." — Joshua xxiv. 32, 33.

" And it came to pass after these things, Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance, in Timnath-serah, which is in Mount Ephraim, on the north side of the hill of Gaash. — Joshua xxiv. 30.

* " And it shall come to pass when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the *blessing on Mount Gerizim*, and the curse upon Mount Ebal." — Deut. xi. 29.

" And Moses charged the people, saying, These shall stand upon *Mount Gerizim* to *bless* the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

" And these shall stand upon *Mount Ebal* to *curse*; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali." — Joshua xxvii. 12, 13.

† " And it came to pass, as he went to Jerusalem, that he passed through the *midst of Samaria and Galilee*.

" And as he entered into a certain village there met him ten men that were lepers, which stood afar off.

" And when he saw them, he said unto them, Go, shew yourselves unto the Priests. And it came to pass, as they went, *they were cleansed*," &c. — Luke xvii. 11. 14.

CHAP. XX.

INSULT OFFERED TO THE AUTHOR BY THE GOVERNOR OF SAMARIA.—WRETCHED ACCOMMODATION.—DEPARTURE.—ARRIVAL AT JENIN.—APPREHENSIONS OF ATTACK FROM ARABS.—ROBBERY OF FRIARS.—FURTHER ESCORT FOUND NECESSARY ON JOURNEY.—PLAIN OF ESDRAELON.—MOUNT TABOR.—ARRIVAL AT NAZARETH.—MEETING WITH THE GRAND SUPERIOR FROM JERUSALEM.—HIS NARRATIVE RESPECTING BRUTAL CONDUCT OF GOVERNOR TO FRIARS PASSING THROUGH SAMARIA.—REPRESENTATION BY THE AUTHOR TO THE GOVERNOR OF JERUSALEM BY LETTER.—RETURN OF ESCORT TO THE CITY.

ALTHOUGH in the Oriental costume, which it was conceived would effect a sufficient disguise on entering Napolose, yet I was at once recognized as a Christian, and received various marks of insult, such as being spit upon, and hooted by several of the inhabitants*, and knowing that resistance was vain, I endured this indignity with all possible patience. I rode to the residence of the governor, to deliver the letter I had been favoured with, from the governor of Jerusalem, under a persuasion it might ensure attention,

* "I hid not my face from shame and *spitting*."—Isaiah l. 6.

"Then did they *spit in his face*."—Matt. xxvi. 67.

"For he shall be mocked, and spitefully entreated, and *spitted on*."—Luke xviii. 32.

"When a rebel prisoner was brought before Nadir Shah's general, the soldiers were ordered to *spit in his face*, an indignity of great antiquity in the East."—HANWAY's Travels.

but especially a recommendation to some proper lodging, that I might be under his immediate protection ; but I was miserably disappointed in these calculations. The letter was given to one of the soldiers on guard, received with great hauteur ; and he went to the governor to present it, when I was permitted to walk about until he found it convenient to return. After being detained nearly an hour, the governor with attendants came out of his house with a quick step, his dress flying loose, and swinging the letter in his hand to and fro, with a countenance expressive of anger, blended with contempt. On this occasion, he addressed my servant, demanding to know who I was, and on being informed a Briton, travelling for pleasure, he looked at me with a frown of the greatest possible disdain, and throwing the letter on the ground, said to him, “ Why does the governor of Jerusalem trouble me with letters, when he knows that I hate Christians ? Away with you.” On being thus ordered peremptorily to depart, he returned to the house, when the door was instantly shut by his attendants. It was impossible to conceive not only the surprise, but disappointment that such conduct created, since I was not aware it was warranted by any improper act on my part, and so much at variance with that civility and politeness which I had received

from the ruler of Jerusalem. The soldiers who formed an escort, and accompanied me from thence, were fortunately present, and appeared to feel keenly the disrespect which had been shown to the letter of their master, by expressing their marked indignation. This circumstance occasioned some degree of uneasiness, as night was coming on; the servants, soldiers, mules, and baggage, were in waiting at the gate, and I knew not where to find a corner to repose in for the night, having so fully relied on accommodation being pointed out by the governor. This insult I was resolved should not pass unnoticed, it being a possible case that some of my countrymen, who should afterwards pass in this direction, might be exposed to similar treatment from such a barbarian.*

I remounted my mule, and after wandering about the streets, scrambled into a sty for the reception of cattle, of the most wretched description imaginable, where, with my attendants, I was obliged to lay my bed on straw, wet from their urine. Having lighted my lamp and received refreshments, it was resolved to halt here during the following day, being

* "The Turks having conquered Syria, *pilgrims* are exposed to outrages of every kind, from these fierce *barbarians*." — Robertson's Charles V.

Sunday *, however uncomfortable our situation, and the mules having been so much fatigued by the journey. From what had been discovered of the temper of this despot, I was apprehensive he might molest me further, and, in particular, exercise vengeance, by causing some of his soldiers to way-lay and plunder me in a journey through the mountains, an opinion which my servant had founded on instances he personally knew to have occurred in almost similar circumstances, in other parts of the Holy Land. On the following day an officer of the governor's guards called on one of my escort, expressed concern at what had happened, and invited him to his quarters. This, however, was rejected with scorn, from the manner in which the letter had been received.

The city of Napolose or Samaria, which must have been of considerable importance, has claim to high antiquity. In the first place, we are told that the sons of Jacob, had plundered it, and slew the inhabitants, in revenge for a violation of the chastity of their sister Dinah †. A second attack was made by Abimelech, and the city demolished; he "sowed it with salt" ‡, and it afterwards ap-

* "And on the seventh day thou shalt rest, that thine ox and ass may rest." — Exodus xxiii. 12.

† Genesis xxxiv.

‡ Judges ix. 15.

pears to have been rebuilt by Jeroboam. Again it was ruined by the kings of Damascus, and further, during the siege of Alexander the Great, considered the metropolis of Samaria, and the inhabitants denominated Samaritans, in the view of holding them out as a people separate from other Jews, with whom they were at variance in their religious tenets, from professing to be more strict observers of the law of Moses; a distinction, indeed, which appears to be most strongly pointed at by the observation made by the Samaritan female to the author of our faith at that ever memorable conference to which I formerly alluded.* The city also appears to have been among the first of those which had been converted to the faith, through the preaching of Philip†; and is marked out, among

* “For the *Jews* have no dealings with the *Samaritans*,” — John iv. 9.

† “Then *Philip* went down to the city of *Samaria*, and preached Christ unto them.

“And there was great joy in that city.

“But there was a certain man, called Simon, which before-time, in the same city, used sorcery, and bewitched the people of Samaria; giving out, that himself was some great one:

“To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

“But when they believed *Philip*, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

“Then *Simon himself* believed also; and when he was baptized, he continued with *Philip*, and wondered, beholding the miracles and signs which were done.” — Acts viii. 5. 8—13.

its local situation, may be supposed to be between Galilee and Samaria, where I also delivered a letter addressed to the commander, from the governor of Jerusalem. He conducted me to an empty apartment, built of stone, resembling a large kitchen, where I was supplied with bundles of sticks, to kindle a fire. This man, who was polite, suggested the propriety, in consequence of the conduct of many surrounding unruly Arabs, of the doors and windows being effectually secured, to prevent their breaking in, and committing plunder, and in addition to the escort which had accompanied me, as a further security, offered some of his servants to sleep in the apartment. The sticks were lighted, and each having drawn his naked sword *, it was laid upon the floor, with the fire-arms, when we arranged our beds, took refreshments, and entered into conversation with the governor, who, in the course of it, alluded to the siege of Acre, and enquired for "Captain Smother†," whom he had not known till I informed had been created admiral in the British Navy. He mentioned one extraordinary circumstance, namely, that several Frenchmen, who, it will be observed, have been particularly obnoxious in that part of the country since the memorable attack of Acre, had assum-

* "Every man hath his sword upon his thigh, *because of fear in the night.*" — Song of Solomon iii. 8.

† Alluding to Sir Sidney Smith.

ed the name of Englishmen, to afford passports, and greater facility in travelling. After taking the hint of the commander, by firmly securing the windows and doors with ropes, blockading them with logs of wood, and putting our fire-arms in the best state to resist any attack, I lay down to repose for the night, but under terror that our peace might be invaded by the Arabs.

On getting up early next morning the commander represented the dangerous tract I should have to pass across the plain of Esdraelon, where, a few days previous, two priests had been stripped of every thing, to the shirts on their backs; he therefore suggested that an additional military escort should be taken from this village, and which he provided accordingly.

I departed from Jenini about eight o'clock, in the morning, crossing a plain which led to another village, on an elevation, and from thence descended into the celebrated plain of Esdraelon, where at one time there was unfolded, a noble view of its whole extent. I journeyed along the field, which appears a vast solitude, the whole of it has not been brought into a state of cultivation, and not a tree is to be discovered. From those parts, however, which have been ploughed up, the soil afforded proofs of its fertility. Cotton is raised, and one fifth part is exacted as tribute, by the pacha of Acre. It is impossible for

language to describe the grandeur of this immense plain, where, at the right hand, stands, in great majesty, Mount Tabor, surrounded by, yet still separate from, mountains*, and one of these Mount Hermon.

This great extent of ground was antiently called the "Valley of Jezreel," sometimes it is named the "Great Plain," at others the "Field of Esdraelon," and often the "Galilean Plain," which in all ages appears to have been selected as a theatre for local war. In particular the sacred historian points out that it was on this spot the hosts of Sisera fell upon the edge of the sword before Barak, who came down upon them like a torrent from Mount Tabor, with an overwhelming army †, and where the memorable contest had taken place between the kings of Judah and Egypt ‡, which occasioned

* "As I live, saith the king, whose name is the Lord of Hosts, *Surely as Tabor is among the mountains,*" &c. — Jeremiah xlv. 18.

† "And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river Kishan.

"And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him.

"And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak." — Judges iv. 13, 14, 15.

‡ "In his days Pharaoh-nechoh, king of Egypt, went up against the king of Assyria to the river Euphrates: and king Josiah went against him. and he slew him at Megiddo, when.

such distinguished scenes of national mourning.*

The last dreadful conflict here, according to my information, took place between Buonaparte, under Murat, in the spring of 1799, with a force of five hundred men, and an army of several thousand Turks and Mamelucks, after which he entered Nazareth, which was occupied, in consequence, about a couple of months. In the course of many travels in Europe, I have walked over Waterloo, Leipsic, Racknitz, Botzum, and other distinguished ground, where sanguinary acts of warfare had taken place ; but I am persuaded the great plain of Esdraelon exceeds these in point of extent, and, of all others, is the most advantageous for action, especially between an inferior force of disciplined troops and numerous army of rabble.

he had seen him. And his servants carried him in a chariot dead to Jerusalem, and buried him in his own sepulchre." — 2 Kings xxiii. 29.

* " And the archers shot at king Josiah ; and the king said to his servants, Have me away, for I am sore wounded.

" His servants therefore took him out of that chariot, and put him in the second chariot that he had ; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers : and all Judah and Jerusalem mourned for Josiah.

" And Jeremiah lamented for Josiah ; and all the singing men and women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel : and, behold, they are written in the Lamentations." — 2 Chron. xxxv. 23, 24, 25.

Having made a short halt for refreshment, and although little more than two o'clock, I was recommended by an aged Arab to hasten a departure, and cross the Nazareen mountains before night-fall, as robbers posted themselves in their recesses to plunder travellers. I proceeded with all possible expedition, and in ascending a steep mountain, observed several shepherds, who had taken up their abode in the cliffs and "grottos"* of the rock. I reached its summit, and prosecuting the route by a narrow passage, became alarmed for personal safety. In a short time, however, Nazareth, the capital of Galilee, came into view, finely situated on the brow of a hill, looking down on a long valley direct in front, and inclosed by lofty hills. On arriving at the Latin Convent, I was introduced to the "Grand Superior," as he is called, of all the convents, who happened to have arrived from Jerusalem, on a visit to the brethren. The patent letter I brought from Rome was again pressed into service, to which the highest possible respect was paid; and, in fact, commanded every thing I could desire. This Monk, a native of Malta, was possessed of extensive information, a cultivated understanding, and had more the manners and address of an accom-

* See pages 177 and 217.



plished gentleman, than any in that character I formerly met with. Coffee and liquors were handed as usual, and congratulations offered on my safe arrival. In the course of conversation I adverted to the treatment experienced from the governor, when he told me that his brethren had been uniformly objects of the hatred and revenge of this rebel of the mountains, as he was denominated; and now found it impracticable to travel from Nazareth to Jerusalem, by way of Samaria, in consequence of his outrageous acts. He added, that twelve of them, in passing through that place some time previous, had been laid hold of, and cruelly beaten with sticks, two of whom died of their wounds! * This event, in consequence, obliged all the brethren, who had formerly taken the rout, to proceed on a circuitous one in the direction of Joppa and Ramah, by which he intended to proceed in a few days.

These wicked acts against the Christians kindled my warmth and indignation to the highest pitch; and on intimating to the Superior a firm resolution to represent the insult received, to that particular power whom the governor most dreaded, in the view of receiving proper satisfaction, and that the violence exercised towards his brethren should make a strong part of such com-

* " ————— Done in spite

The great Creator, but their spite still serves
His *Glory* to augment." MILTON.

plaint, the venerable Superior appeared to be absolutely overcome with joy, and after lifting up his eyes, with clasped hands, and uttering a private ejaculation, exclaimed, that, should this be accomplished, the most essential service would be rendered to the Christians in the Holy Land, and increase their obligations to the British nation.

I afterwards sat down, and committed to writing, for the information of the governor of Jerusalem, all particulars of the rude and scandalous treatment experienced at my personal interview, entreated him to demand the motives for such unjustifiable conduct, on the part of the governor, and peremptorily demand that all pilgrims indiscriminately who happened to pass through Samaria might be protected against the further attacks of this barbarian. The letter was delivered to the leader of my escort, who having completed their duty in conducting me safe to Nazareth, were going back, by whom I was assured they would acquaint the governor of those circumstances to which they had been eye-witnesses, at my presenting his letter.* After I had remunerated the soldiers, they returned to Jerusalem, and I intended, for some days, to take up a residence here.

* As the Author, since his return to Britain, has heard that some English gentlemen met with insults and were also *spit upon* by the soldiers of this governor, he would respectfully recommend to travellers not to stop at, but pass direct through Samaria, to prevent their feelings being wounded.

CHAP. XXI.

NAZARETH.—CHURCH.—DESCRIPTION OF THE PERSON OF CHRIST.—SACRED OBJECTS SHOWN.—WORKSHOP OF JOSEPH.—CHAPEL.—WHERE ANGEL SALUTED MARY.—HILL OVER WHICH THE JEWS THREATENED TO THROW CHRIST.—MARY'S WELL.—CONVENT.—VISIT TO NAIN.—ENDOR.—PLOUGH OF NAZARETH.—REFLECTIONS.—AUTHOR CHALLENGED BY A MAHOMEDAN FOR WEARING THE WHITE TURBAN.

AMONG those places which had been honoured with the presence of Jesus Christ, and consecrated as the scenes of his benevolence and good will towards men, Nazareth of Zebulon and its neighbourhood, where his incarnation had taken place, hold out many objects of interest and have strong claim to attention.

It would be tedious to enumerate all that are shewn to a traveller, but the following appear most particular. First, the church belonging to the convent, an entry to which is by a descent of several steps, and may be considered rather elegant, erected over the grotto or cave where Mary, who, of all women, was proclaimed to the world as “highly favoured*,” had taken up her

* Luke i. 28.

abode. This has no other roof than that formed of the natural rock, is in the form of a cross, and where a couple of granite pillars, at the distance of about a yard from each other, are shewn, as having been erected by Saint Helena, to hand down to posterity the particular place where the angel appeared, to deliver glad tidings from heaven *; and the other Mary stood at the moment she received it. Under the altar is this inscription :

“ Verbum caro hic factum est.”

and behind it the following :

“ Humillium suo Devotionis Testimonium
Erga Virginis Dei paræ ab Angelo gratia plenæ
Salute Mysterium.

Altare hoc marmoreum fieri curavit
Pater. Frater Phillippus a Neapoli,
In Regno Niopolitano commissarius.
An. Dom. M. D. LXXII.”

Among many pictures which adorn this church, there is one likeness of our Saviour drawn

* “ And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, named Nazareth: to a virgin, espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary.

“ And the angel came to her and said, Hail, thou that art highly favoured; the Lord is with thee: blessed art thou among women.” — Luke i. 26, 27, 28.

“ Gabriel —————

I sent thee to the Virgin pure
In Galilee, that she should bear a son,
Great in renown, and called the Son of God.”

MILTON.

from a description of his person, which it may be gratifying to the reader to introduce here.

“ There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of truth, but his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases. A man of stature, somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair the colour of a filbert full ripe to his ears, whence downwards it is more orient of colour, somewhat curling, or waving about his shoulders; in the midst of his head is a seam or partition of his hair, after the manner of the Nazarites; his forehead plain and delicate; his face without spot or wrinkle, beautified with a comely red; his nose and mouth exactly formed; his beard thick, the colour of his hair, not of any great length, but forked; his look innocent; his eyes grey, clear and quick in reproving; awful in admonishing; courteous in speaking; very modest and wise; in proportion of body; well shaped. None have ever seen him laugh, but many have seen him weep. A *man*, for his beauty, surpassing the children of men.”

One is naturally disposed to enquire, in reading this description, how the person who had never himself beheld this glorious personage,

obtained such minute and circumstantial information. In "these days" men appear evidently to have trusted to the verbal reports of each other. Since the art of printing was introduced, it has exhibited to the world a more permanent record of knowledge than the precarious memory of men; and it is highly probable that people were, in such times, more attentive in repeating what they had seen and heard. One circumstance, however, has appeared to me peculiarly striking; namely, that almost all portraits which I have seen of Jesus Christ, in any country, mark him as distinguished with peculiar features, and dignified, yet with a mild and holy countenance, whose hair is arranged in the mode formerly described.

The second object shown is the shop in which Joseph had worked, now used as a place of worship. Over the altar is a representation of him, with the implements of his trade, and holding our Lord by the hand, as if in the act of imparting a knowledge of his vocation.*

Third, a chapel, in the centre of which is an enormous stone, probably nine feet in length, and six in breadth, on which it is affirmed that Christ had sat and eaten with his chosen few. I perceived an inscription suspended, and surrounded with names written on the wall, of many travel-

* "Is not this the carpenter's son?" — Matt. xiii. 55.

lers who had visited the sacred spot, and to this purpose :

“ *Traditio continua est et nunquam interrupta apud omnes nationes Orientales hanc petram dictam Mensa Christi, illam ipsam esse supra quam Dominus noster Jesus Christus cum suis comedit Discipulis ante et post suam resurrectionem a mortuis.*”

Fourth, the synagogue where Christ agreeably to his practice, had read to the Jews, from the sacred volume, on Sabbath. *

Fifth, near to the town, there is also pointed out a hill †, from which they threatened to throw him, in consequence of that dissatisfaction his addresses to this class of men had occasioned. And lastly, a well of the Virgin, which supplies the inhabitants of Nazareth with water.

I met with a very kind reception in this convent, and was accommodated with a neat, clean apart-

* “ And he came to Nazareth, *where he had been brought up*, and as his custom was, he went into the synagogue on the *sabbath day*, and stood up for to read.

“ And there was delivered unto him the book of the Prophet Esaias, &c.

“ And he began to say unto them : this day is this scripture fulfilled in your ears.”—Luke iv. 16, 17. 21.

† “ And they rose up and thrust him *out of the city*, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong.

“ But he passing through the midst of them, went his way.”—Luke iv. 29, 30.

ment, and fared rather sumptuously. It is situated at the lower part of the town, commanding a view of the valley, more commodious than almost any similar institution to be seen, and inhabited by about a dozen of monks, where greater friendship appeared to exist among them and the Turks than I perceived in any place between Christians and Mahomedans, and none of that terrible tyranny and oppression to be apprehended from the infidel, as I was so concerned to remark at Jerusalem.

Over each door leading to the cells, these words are written :

“ Ave Maria Gratia Plena,
Ave Maria Purissima.”

Notwithstanding it is contrary to the tenets of Mahomedans to cultivate the vine, or partake of its juice*, although, I believe, these do not extend to their eating of dried grapes, yet many vineyards are now to be seen, which must have been antiently in existence in the Holy Land. †

* “ Achmet Bey said to me, the prohibition of wine was a very wise maxim, and meant for the common people, being the source of all disorders ; but the *Prophet* never designed to confine those that knew how to use it with moderation ; nevertheless he said that scandal ought to be avoided, and that he *never drank it in public*.”

LADY WORTLEY MONTAGUE on Turkey.

† “ Binding his foal unto the *vine*, and his asses colt unto the choice *vine*, he washed his garments in *wine*, and his clothes in the *blood of grapes*.”—Genesis xlix. 11.

The wine, a luxury I had for some time been a stranger to, was here of a red colour, and excellent in quality; whereas that at Jerusalem, was, on the contrary, the very worst I ever tasted, and sour as vinegar.

Throughout Galilee I was gratified in being informed there reigned the greatest tranquillity, and a traveller was perfectly safe without having recourse to protection from military. The inmates of the monastery did not appear in want of any thing whatever; which is indeed the case with all convents in general, every article that can be reasonably desired, being within their own walls. For instance, cellars are well stocked; poultry and pigs in abundance; gardens supplied with choice fruits and vegetables; vineyards, and granaries to contain corn. They bake bread, have conveniencies for every domestic purpose, and trades are carried on for their accommodation. In short, I have been led to think, that these convents may be considered as great hotels, having every requisite within; and where marked attention is paid by the monks to a Christian traveller, agreeable to their principles of reli-

“ But in the seventh year shall be a sabbath of rest unto the land, a sabbath of the Lord; thou shalt neither sow thy field, nor prune thy *vineyard*.” — Levit. xxv. 4.

“ Thou shalt not sow thy *vineyard* with divers seeds.” — Deut. xxii. 9.

gion. They rise at a very early hour in the morning for the exercises of devotion; then breakfast; dine at twelve o'clock; and this being finished, a dead silence reigns throughout the whole buildings, all the inmates, even to servants, retiring to sleep a few hours. In the afternoon, further acts of worship are performed; which being ended, they sup, and go to bed for the night, about eight or nine o'clock.

The late Princess of Wales remained here a week; but being contrary to strict rules to admit any of the fair sex, she was not accommodated with apartments immediately in the interior of the establishment itself, yet was lodged within the walls of it. I was more comfortable and at ease here than in any monastic institution I had formerly visited. The fathers are supposed to be in circumstances of affluence, though to what particular extent is entirely within themselves, as they study to keep others in the dark. Indeed, I could perceive in all of them an anxiety to impress visitors and every one around, but more especially the infidel, with an opinion of their extreme poverty; and from the prudent idea, that they might otherwise be marked out as objects of plunder on the part of Mahomedans. Various sums are transmitted from Catholic princes, and no one held in higher estimation than the king of Spain, from the munificence of his donations. Contri-

butions are also voluntarily made at Rome, and among Catholics over the world, for the support of convents in the Holy Land; and I believe itinerants are sent forth to solicit supplies locally, and at a very great distance. It deserves to be added, as a remarkable fact, that the Prince Regent of England, with his usual liberality, transmitted about 2000*l.* to the Franciscan convent at Jerusalem, through the hands of Sir Robert Liston, the British ambassador at Constantinople.

The language generally spoken in the convent is Italian, and sometimes Spanish, particularly by monks from Spain. One of them talked Latin fluently; and it is a general usage that the domestics should bear Scriptural names, such as Joseph, Peter, Mark, Paul, &c.

There appears to be great industry exercised among the inhabitants of Nazareth, and a degree of comfort which is seldom to be met with in such villages in the Holy Land. The population may be estimated at 1500 souls, and many of these are Christians. The houses are level on the roof; few exceed one story in height; and the place beautifully situated upon an elevation, looking down on a valley encircled with mountains. I walked to the bottom of it; from which I had a full view of the whole village, formed of a cluster of small houses, built of stone, not unlike those compact cottages to be seen from

a distance in the Highlands of Scotland. The inhabitants appeared quite unlike the turbulent savages I had met with in those villages I had passed through on my way from Jerusalem, and most orderly and inoffensive.

On the following day, at one o'clock, I left Nazareth, with my servant, and a domestic of the convent, and passing the hill I mentioned, called "*Il Precipizio*," I descended into the plain of Esdraelon. Having crossed it, I came to Mount Hermon, the dew of which has been so beautifully alluded to by the Psalmist*, near which stands *Nain*†, where the affecting event had taken place of the death of an only son of a widow, cut down in the flower of

* "As the *dew of Hermon*, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." — Psalm cxxxiii. 3.

† "And he went into a city called Nain, and many of his disciples went with him, and much people.

"Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

"And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, arise.

"And he that was dead, sat up, and began to speak.

"And he delivered him to his mother.

"And there came a fear on all, and they glorified God."

— Luke vii. 11, 12, 14, 15, 16.

age, and having so greatly excited the tender compassion of Christ, he * performed a miracle in raising him to life, who was restored to his rejoicing mother. Though, at present, this is a poor deserted village, consisting of only a few houses; yet from the ruins scattered around, it would seem to have been formerly of considerable extent; and is finely situated, having the vast plain and mountains of Nazareth in front. About a couple of miles from Nain, under a small eminence, En-dor is pointed out, where the sorceress resided who was consulted by Saul on a particular occasion †; and in the vicinity are the mountains of Gilboa, where the forces of Israel had been collected.‡

With respect to the state of the soil in this country, it may, in the first place, be observed, that a knowledge of agriculture has been de-

* "Jesus of *Nazareth*, a man approved of God among you, by *miracles*, and wonders, and signs." — Acts ii. 22.

† "And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said unto him, Behold, there is a woman that hath a familiar spirit at En-dor." — 1 Samuel xxviii. 6, 7.

‡ "And the Philistines gathered themselves together, and came and pitched in Shechem; and Saul gathered all Israel together, and they pitched in *Gilboa*." — 1 Samuel xxviii. 1.

rived from the very suggestion of God himself *, at an early period of time, who, in a particular manner, had blessed the springing of the earth. It was, in fact, the very first employment assigned to man †; to whom had been given all that activity, industry, and perseverance, so necessary for a proper cultivation of the ground, whose toil is in due time crowned with success. The distribution of fields into acres, use of the plough, and assistance of oxen in the different operations, are also distinctly laid down by revelation.‡ The ground here, as in our country, is broken up by the plough, and being drawn by oxen §, reminds a reader of many passages

* "The Lord God took the man, and put him into the garden of Eden, to dress it and to keep it."—Gen. ii. 15.

"Thou shalt inherit the land that the Lord thy God giveth thee to possess it."—Deut. xix. 14.

† "In ancient times the sacred plough employ'd

The kings and awful fathers of mankind."—THOMSON.

"Doth the ploughman plough all day to sow?"—Isaiah xxviii. 24.

‡ "And that first slaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow."—1 Sam. xiv. 14.

§ "Oxen are the only animals which shall be used for the plough, for beasts of different kinds should not be joined together in the same yoke."—JOSEPHUS.

"Thou hast put all things under his feet.

"All sheep and oxen, and the beasts of the field."—Psalm viii. 6, 7.

in Scripture where these are mentioned, and from the number sometimes employed *, suggests an idea of the wealth of their owner. This machine is differently constructed, in some parts, from that used by British husbandmen; and though rude in its formation, is extremely simple, serving all the purposes required. I got a model made of one at Nazareth†, and perhaps a better idea of it may be conveyed by the sketch I have introduced, than any description which can be given. This plough is not moved upon wheels; the share, which is small, scarcely grazes the earth; and it has only one handle, or shaft, for the use of the husbandman to guide it, resembling the head of a staff used by "stooping age." He holds it with the right hand; and when the oxen are large, their motion is increased by goading them with a long stick, held in the left. It is made so light, that a person might, with facility, carry it in his arms. The share is covered with a piece of broad iron, and pointed at the

"And I was chastised as a bullock unaccustomed to the yoke." — Jeremiah xxxi. 18.

"Ye rougher world of brutes, howl to him your hoarse applause." — HERVEY'S *Meditations*.

* "So he departed thence, and found Elisha, the son of Shaphat, who was *ploughing with twelve yoke of oxen* before him." — 1 Kings xix. 19.

† Models of this plough may be seen in the Museum of the Universities at Edinburgh and Glasgow.

end, which might be converted into a weapon for warfare, and, at a termination, restored to its former state, and applied to agricultural purposes. In all probability, it is to this operation that one of the prophets refers, when he calls on nations to relinquish rural occupations, and convert their ploughs into instruments of battle. * On the other hand, another of the sacred writers has reversed this recommendation, and applied it to that tranquillity with which it is prophesied the church shall be ultimately blessed in latter days.† I was sometimes led to think, in viewing the operation of the oriental plough, from a short distance, that the person who conducted it was merely amusing himself; since there appeared such careless indifference manifested, arising, most likely, from the soil being light, not being necessary to make the furrows deep, and nature is so bountiful; while at others he may be seen to lean over the top of the shaft, so as to press it with his weight, to prevent it skimming along the surface, penetrate and make a proper impression on the ground. To this watchful and steady care, I should conceive, our great Teacher has

* “Beat your *plough-shares* into swords, and your *pruning-hooks* into spears.” — Joel iii. 10.

† “And they shall beat their *swords* into *plough-shares*, and their *spears* into *pruning-hooks*; nation shall not lift up sword against nation, neither shall they learn war any more.” — Isaiah ii. 4.

made allusion in one remarkable declaration of Scripture*; and as furrows fall to be rightly divided, probably these may be included in the idea given under a second.† In the same manner as I had also occasion to observe when travelling from Ramah to Jerusalem, the seed is here first scattered upon, and afterwards ploughed into the ground; although in many parts of this country, land is so covered and choked up with stones, as to excite surprise how a plough could possibly turn up the soil at all, and any one thing whatsoever could be produced from it. Notwithstanding these apparent obstructions, the most bountiful crops are raised in such “stony ground,” which is also evidently referred to in the parable respecting the sower.‡

On my return to Nazareth, I was met by some Turks on horseback, who stopped short; when one of them, apparently above the common class, addressed me, to whom, from his fierce counte-

* “No man having put his *hand to the plough and looking back*, is fit for the kingdom of God.” — Luke ix. 62.

† “Study to show thyself approved unto God, a *workman* that needeth not to be ashamed, *rightly dividing* the word of God.” — 2 Timothy ii. 15.

‡ “Behold a sower went forth to sow.

“And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up.

“Some fell upon *stony places*, where they had not much earth, and forthwith they *sprung up*, because they had no deepness of earth.” — Matt. xiii. 3. 5.

nance, and quick utterance of speech, I appeared to have given displeasure. On making signs of being ignorant of his language, and a motion to communicate with the interpreter, at a short distance behind me, I found it had been discovered I was a Christian, and challenged for presuming to wear the white turban. When informed I was a Briton, and ignorant of the distinction of colours observed among Mahomedans, he permitted me to pass on, and I arrived at the convent in Nazareth.

CHAP. XXII.

TOURNEY THROUGH GALILEE. — CANA. — WELL. — WATER-
PITCHERS. — STRIKING COINCIDENCE OF AN EVENT THERE
WITH SCRIPTURE. — DISCIPLES' FIELD. — BLESSED MOUNT.
— WHERE MIRACLE PERFORMED IN FEEDING A MULTI-
TITUDE. — SUBLIME VIEW OF THE LAKE OF GENESARETH. —
ARRIVAL AT THE TOWN OF TIBERIAS. — GREEK PRIEST. —
ACCOMMODATED WITH LODGING IN A CHURCH.

ON the morning of the 26th of February, I set out by sun-rise *, in the view of visiting those parts of Galilee, which had been so eminently blessed, not only by a residence, but those miracles performed by the Redeemer of our world.

As the whole country was understood to be perfectly tranquil, in consequence of proper vigilance exercised on the part of a Pacha at Acre, and formed a striking difference to those disturbed districts through which I had hitherto travelled, it was considered unnecessary to have recourse to any military escort. On this occasion, therefore, I was only attended by my servant, and Michel, formerly domestic in the convent, who had been recommended to travellers as a person of activity and intelligence. The morning was glorious, my expectations ran high, and at every step the delight experienced

* “ From the *rising of the sun* unto the going down of the same, the Lord's name is to be praised.” — Psalm cxiii. 3.

strongly increased. I pursued my way to the north, went through some valleys, and in a couple of hours arrived at Cana, almost contiguous to the plain of Zebulun. Under an overpowering sun, I stopped at a fountain near the entrance of this village, to take refreshment; where I sat down on the shattered wall inclosing it, and turned to that interesting passage of Scripture, explanatory of the six waterpots of stone used at the marriage feast, where "the modest water saw its God and blushed;" on which occasion a very striking fact occurred. Six women, having their faces veiled*, came down to the well at this particular moment, each carrying on her head a pot†, for the purpose of being filled with water.

* "She took a veil and covered herself." — Gen. xxv. 65.

"And Moses hid his face; for he was afraid to look upon God." — Exod. iii. 6.

"The keepers of the walls took away my veil from me." — Sol. Song, v. 7.

"And he discovered the covering of Judah." — Isaiah xxii. 8.

"Wherefore hidest thou thy face?" — Job xiii. 24.

† "And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece.

"Jesus saith unto them, Fill the water-pots with water: and they filled them up to the brim.

"And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

These vessels were formed of stone, and something in the shape of bottles used in our country for containing vitriol, having great bodies and small necks, with this exception, they were not so large, many had handles attached to the sides, and it was a wonderful coincidence with Scripture, that the vessels appeared to contain much the same quantity as those * which the Evangelist informs had been employed on occasion of the nuptial celebration. It is further a remarkable circumstance, in the Holy Land, that it rarely happens men are employed for the purpose of drawing water; which is a duty entirely devolving on females, and shows strongly that such practice has been kept up from the earliest ages. † The water of this well is pure,

“ And saith unto him, Every man at the beginning doth set forth good wine, and, when men have well drunk, then that which is worse: but thou hast kept the good wine until now.” — John ii. 6. 10.

* “ Three firkins each.” — About twelve gallons.

† “ At the time of the evening, even the time that *women* go out to draw water.

“ Behold, I stand here by the well of water; and the *daughters* of the men of the city come out to draw water.” — Genesis xxiv. 11. 13.

“ And it came to pass, that before he had done speaking, that, behold, *Rebekah* came out, &c. with her pitcher upon her shoulder; and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray you, drink a little water. And she let down her pitcher upon her hand, and gave him drink. And

and supplied by springs from the mountains, about two miles distant. After the attention of the women had been arrested from my reading on the spot, one of them lowered her pitcher into the well, and voluntarily offered me water to drink *, with some provisions my servant was spreading out on the ground at the time; when they returned to the village with the vessels on their heads.

I then passed through Cana †, consisting of

she ran again unto the well to draw water, and drew for all his camels. And she hasted, and emptied her pitcher into the trough.—Genesis xxiv. 15—20.

“Now the priest of Midian had seven *daughters*: and they came and drew water, and filled the troughs to water their father’s flock.”—Exodus ii. 16.

“Then cometh a *woman* of Samaria to draw water.”—St. John iv. 7.

* “And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.”—Genesis xxiv. 18.

“Whosoever shall give you a cup of water to drink in my name, shall not lose his reward.”—St. Mark ix. 41.

† Friar Leander, of the order of the bare-footed Carmelites, in a work, which, it is believed, is little known, has the following allusion to Cana: “This city, the birth-place of St. Philip and St. James, celebrated on account of our Saviour having there performed his first miracle of changing the water into wine, is situated in the tribe of Zebulun, and called Cana Minor, to distinguish it from another city, named Cana Major, situated in the tribe of Asher, between Tyre and Sidon. Neither of these places is well inhabited; and, in this one. I was shown the house of the two apostles, and also the spot where the

only a few houses, where I was told by Michel, the guide, St. Bartholomew had resided, and entered the plain of Zebulon, going along the side of a field held to have been the one through which our Lord walked * when the disciples were rebuked for taking ears of corn on Sabbath. † Every blade upon this spot, whether it may be of grass, corn, or any other article raised, is held in the highest degree sacred; heaps are plucked up, and transmitted to Catholic countries, where these are received with reverential devotion. After sup-

water was changed into wine, the decayed walls of a temple, erected by St. Helen, still remaining there. At a short distance, I saw a grotto hollowed out in the rock, in which are found, wrought by the hand of Nature, marvellous productions of a variety of shapes, formed of stalactitic petrifications. Some of these represent, in the most natural manner, trees and flowers; others animals, parts of the human body, &c. &c. Had many of them not been broken by those who had visited the grotto, the whole would have been wonderful to see. I caused a few small pieces to be detached from the rock, but they were too fragile for me to bring away."

* " ————— *In those holy fields,
Over whose acres walked those blessed feet,
Which fourteen-hundred years ago were nail'd
For our advantage on the bitter cross."*

SHAKESPEARE.

† "And it came to pass, that on the second Sabbath after the first, that he went through the *corn fields*, and his disciples plucked the ears of corn and did eat, rubbing them in their hands.

"And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath-day?" — Luke vi. 1. 2. - Mark ii. 23.

plying myself with some blades, to take to Britain *, the journey was continued by this plain, which is of considerable extent, and in many parts a blackish soil, where I observed piles of stones, covering over, or marking, several graves said to have been of those who had fallen in actions between the French and Turks. I arrived near the bottom of it, where stands the holy mount, which has been so eminently distinguished, from our Divine Master having addressed himself to surrounding multitudes, and denominated the "Mountain of Beatitudes." On alighting from my mule, and ascending, I read upon its height, with deep interest, the sermon delivered, so highly comprehensive in its sublime doctrines, and the source of such strong consolation to believers in all ages.† Here I was joined by a ragged soldier, who had been stationed at the bottom of the hill by his Pacha, to protect grass from

* These are deposited in the Hunterian Museum, University of Glasgow.

† "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him.

"And he opened his mouth, and taught them, saying,

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are they that mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled," &c. &c. &c. — Matt.

v. 1—12.



Mount of Protrude



Mount, Tule-

the depredations of travellers, who seemed to be overwhelmed with gratitude, when desired to sit down and partake of my repast, which was devoured so greedily, as he had been a stranger to food for days. This hill may have an elevation of from 2 to 300 feet, where the prospect is extensive and beautiful. On the summit is an area of many acres; where scattered ruins appear to denote it must antiently have been the site of a village. Proceeding from hence, I arrived at a spot, on the other side of it, where Christ had performed miracles in feeding the multitude*; called by Michel, "The multiplication of bread." I had now to advance, for some time, by a more steep descent; in the course of which, the Lake of Genesareth, or Sea of Galilee, appeared, with the city of Tiberias, situated north and south, at the side of it, inclosed with walls, and about three quarters of a mile in circumference. At this moment, there was a rippling red† sky resembling the purest gold, a warm sun just on the eve of setting; smoke ascending in an

* "Do ye not yet understand, neither remember the five loaves of the *five thousand*, and how many baskets ye took up? Neither the seven loaves of the *four thousand*, and how many baskets ye took up?"—Matt. xvi. 9, 10.

† "When it is evening, ye say, It will be fair weather, for the *sky is red*."—Matt. xvi. 2.

undeviating upright direction from the houses; the shades of night gently approaching*; the still † water, smooth as glass‡, and slightly veiled by a chain of mountains on the other side. A glimpse of the pale moon§, that emblem of beauty, and glorious lamp of light, was beheld watching, as it were, a close of day, to illuminate benighted worlds; and the lake itself appeared as in the bottom of a bowl. A solemn stillness spread all around this magnificent scenery. Arab shepherds were directing their steps towards the village with flocks. || The husbandman lingering on return home from finishing the toils of day¶; and every object gave an animation to the scene, that never can be properly described. In addition to a recollection of all those glorious events which occurred throughout this once favoured country, and upon its waters, that were even trodden by those sacred feet of the Redeemer of a guilty world, who proclaimed glad

* "Et jam summa villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ." VIRG.

"While curling *smokes from village tops are seen,*
And the fleet shades glide o'er the dusky green." POPE.

† "He leadeth me beside the *still waters*."—Psalm xxiii. 2.

‡ "There is no river more constantly *tranquil*." JOSEPHUS.

§ "Praise ye him, *moon*."—Psal. cxlviii. 3.

|| "Now lab'ring oxen, spent with toil and heat,
In their loose traces *from the field retreat*." POPE.

¶ "The ploughman *homeward* plods his weary way." GRAY.



J. Clark Jr.

Drawn by A. P. Harris from a drawing by W. H. H. H. H. H.

tidings of salvation, and accomplished miracles*, to be handed down to the latest period of time, in confirmation of his divinity; I say, the combination of these unparalleled facts, could not fail to stamp on the mind of any spectator, who was a believer in the Gospel, sentiments of deep and most lasting impression.

I entered Tiberias by the western gate, which is regularly shut at sun-set, but could not find any other place to repose in during night† than a miserable old building, called the Christian church, although more resembling a dungeon, where light was only admitted by one narrow door. The entrance was by descent, and in front a small court where the mules were tied up. Shortly after, a venerable Greek priest, with bushy head and beard of grey colour‡, arrived, with keys in his hand; to whom there was presented a letter, written in Arabic, which I had received from my friend, Father Isacarus, at Paris, a native of Bethlehem, who was of the same persuasion, and after he read it attentively, mentioned, that as

* "His was a life of *miracles and might*,
And charity and love."

SMART.

"Virtuous and holy, chosen from above
To work *exceeding miracles* on earth." SHAKESPEARE.

† "Now night's dim shades again involve the sky;
Again the wanderers *want a place to lie*."

PARNELL

‡ "The beauty of *old men* is the *grey head*." —Prov. xx. 29

accommodation could not be afforded in his own house, there was no other alternative than to sleep in the church. He then opened the door with a great degree of formality, which I gratefully entered *, to repose exhausted limbs after being worn out with fatigue, and the most oppressive heat of day. The floor was of stone, on which I laid a bed ; but Michel, having omitted to bring one for himself from Nazareth, had recourse to an expedient of taking the door off its hinges ; and laying down, was contented to stretch himself upon this, to avoid the effect of damp which arose, and sleep. After securing an outer gate of the court, by enormous stones, in consequence of a hint given, to prevent the mules from being stolen, my lamp was lighted, and placed on the altar ; when we attempted to find some repose in this most gloomy and novel abode.

* “ Enter his *gates with thanksgiving*, and into his *courts with praise.*” — Psal. c. 42.

CHAP. XXIII.

TIBERIAS.—DOGS.—VERMIN.—SPOT WHERE THE HOUSE OF PETER STOOD.—LAKE OF GENESARETH.—MIRACLES OF CHRIST.—TIBERIAS.—LODGING OF GREEK PRIEST.—WOMEN ORNAMENT THE EYES WITH PAINT.—GOVERNOR.—DRESS OF SOLDIERS.—JEWS'—SYNAGOGUE.—EMMAUS.—TOMBS OF THE UNCLEAN SPIRITS.—OBSERVATIONS.—LUDICROUS GROUP OF FEMALES.

ALTHOUGH it has been somewhere remarked, that

————— weariness
Can snore upon the flint,

yet I was so extremely annoyed by the barking of dogs * without, and an attack of vermin from within, added to the chilling damp of this church, that I was a stranger to such enjoyment; and passed one of the most restless nights, and longed for light of day. I arose early, but notwithstanding all the miseries endured, these were fully compensated by that honor I considered to have enjoyed, in reposing on the particular spot where a habitation of Peter † had stood, when he and his brethren were called from humble vocations, to follow their Lord

* “For *dogs* have encompassed me.” — Psalm xxii. 16.

† “There is a church, arched over, and dedicated to St. Peter; mentioned by antient authors, and said to be the spot where the house of Peter was.” — Pococke's Travels.

and Master*; in commemoration whereof this particular church was founded, situated on the very edge of the water; to this several Christians from Nazareth repair yearly, on a certain day, to celebrate the festival of the Saint; and may occur, in all probability, to be the same period which has been set apart in the Church of England in sacred recollection of this Apostle.

I proceeded to visit the lake, which has passed under different appellations from sacred writers; such as the "Sea of Galilee;" from being inclosed by Galilee, "Lake of Genesareth, or Gnezart†;" to these were added the "Sea of Cinnereth and Tiberias;" from the circumstance of a town under the name of the latter, on its western border, being founded by Herod, in honor of an Emperor Tiberias. This most picturesque sheet of water, which, with that of the Dead Sea, may be considered as the two principal lakes in the Holy Land, would appear to owe its visible origin to the waters of Jordan, which flow from Lebanon, a moun-

* "And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for *they were fishers*."

"And he saith unto them, Follow me, and I will make you fishers of men."

"And they straightway left their nets, and followed him."
—Matt. iv. 18, 19, 20.

† Maccab. ii. 67.

‡ "And the fenced *cities* are Ziddin, Zer, and Hammath, Rakkath and *Chinncreth*." —Joshua xix. 35.

tain of great altitude and grandeur to be seen in the back ground, to the north, capped with snow, not unlike that of Ben Lomond, in Scotland. Through this lake, the Jordan pushes its course*, marked by a strong current, and leaving it at the southern extremity, and ultimately loses itself in that sea, which may be calculated at eighty, or, perhaps, one hundred miles beyond it.

A variety of opinions have been entertained as to the length and breadth of this water; which, it is singular, has never at any one period of time been accurately ascertained, but merely conjectured, from eye-sight. So far, however, as could be judged from a view taken, I am inclined to think it may be about five miles in breadth, and from twelve to fifteen in length. I stripped and bathed, which was most refreshing, after an overpowering heat of the preceding day, and that torture experienced from vermin during night. The water is fresh, to the taste most agreeable, and as there was not at this moment a breath of air, I could, at a considerable depth, distinctly see the bottom covered with pebbles.† Although it is ascertained, beyond doubt, that, during our Saviour's ministry, vessels were known to sail upon it, to convey persons to and from the towns on its

* "The river Jordan *intersects* the *middle* of the lake." — JOSEPHUS.

† "It lies upon a fine gravel." — JOSEPHUS.

borders, and further used for the purpose of fishing; yet it has been asserted, by some travellers, that neither vessels or boats are to be found; while this is opposed by others, who maintain, these are actually to be seen about the shores. For my own part, I could not find one single bark, under any description whatever, during the time I was at Tiberias; though I made most particular enquiries in the view of sailing about on its sacred waters, and crossing over to the other side. Now, this leads me to ask, that if there had been vessels in existence, how comes it that we should not long before this moment, have heard that travellers had availed themselves of these, in order to give a minute description of so interesting a lake, with its precise depth, breadth, length, and other objects of importance; as to which we have been kept hitherto in the dark?

The waters, indeed, contain fish, which are caught by small nets, not used, however, in boats, which would, most certainly, have been the case, had any such craft now existed; but these are cast out on the lake, by fishermen; and to accomplish this, they walk into it a short distance from shore. It is almost unnecessary to remind the reader, that this particular Sea, as it is termed in Gospel history, and neighbourhood, were places honoured, above all others, with the presence of Christ. It was here that he embarked in a ship,

to go to different places about its borders, in prosecution of errands of mercy *, and from which he instructed the multitude who had assembled on shore †; that the miracle was accomplished in an extraordinary draught of fishes into ships, when “ he spoke, and it was done ‡;”—that he walked on its waters § under cloud of night, removed the apprehension of his disciples during raging storms, bringing conviction to their minds, that, “ of a truth he was the Son of God.” And it was on these shores

* “ And he entered into a ship, and passed over.” — Matt. ix. 1.

† “ And he began to teach by the sea side, and there was gathered unto him a great multitude; so that he entered a ship, and sat in the sea, and whole multitudes was by the sea and on land.” — Mark iv. 1, 2.

“ And he entered into one of the ships, which was Simon’s, and prayed him, that he would thrust out a little from the land; and he sat down, and taught the people out of the ship.” — Luke v. 3.

‡ “ He said unto Simon, Launch out into the deep, and let down your nets for a draught.

“ And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word, I will let down the net.

“ And when they had this done, they inclosed a great *multitude of fishes*; and their net brake.

“ And they filled *both the ships*, so that they began to sink.” — Luke v. 4—7.

§ “ But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary. And in the fourth watch of the night Jesus went unto them *walking on the sea*.” — Matt. xiv. 24, 25.

he called upon the humblest of individuals* to leave their occupations, and follow him, which was instantly obeyed; by abandoning every thing, to be witnesses of his wonderful works, and were sent forth ambassadors of his kingdom. No vestiges are to be seen of the cities about this lake, which had been so peculiarly honoured with his presence; such as Chorazin, Bethsaida†, and Capernaum, whose inhabitants were astonished at his doctrine, having taught as a person in authority.‡ The last of these, Revelation has pointed to us as specially distinguished by the appellation of his own city§; and from the observation, it had been “exalted to heaven,” there is every reason to conclude, it must have been one of considerable extent and importance. The holy

* “And as Jesus passed forth from thence, he saw a man, Matthew, sitting at the *receipt of custom*, and he said unto him, *follow me*. And he arose and followed him.” — Matt. ix. 9. — Matt. xxiv. 31.

“Plain *fishermen*, no greater men them call.” MILTON.

† “And he saith unto them, Follow me, and I will make you fishers of men; and they straightway *left their nets*, and followed him.” — Matt. iv. 19. Luke v. 10, 11.

“Woe unto thee, Chorazin! Woe unto thee, Bethsaida! — Luke x. 13.

‡ “And again he entered into *Capernaum*.” — Mark i. 22.

“And straightway many were gathered together, inso-much that there was *no room to receive them*, no not so much as about the door, and he preached the word unto them. — Mark ii. 2, 3.

§ “And he entered into a ship, and passed over, and came into his *own city*.” — Matt. ix. 1.

joy and delight I experienced in beholding that prodigious grandeur of the whole scenery spread around this lake, and contemplating those wonderful acts which had been accomplished upon the bosom of its sanctified waters, I am utterly unable to convey an accurate idea of to the mind of a reader.

I walked through the town; where on the walls there is mounted one miserable piece of artillery, and it may contain a population from fifteen hundred to two thousand. I was struck with its wretchedness; to which the French have contributed by those ravages made when in possession of the place, having set part of it in flames. I proceeded to a dwelling of the Ecclesiastic, or Papa, called by his flock, who had long resided at Tiberias, and to thank him for the accommodation afforded by the use of his church. I found the good old man with a most contented look and smile, in an apartment * that exhibited a scene of misery, surrounded by numerous children in rags, and was concerned to hear he had been looked upon as an object of hatred by Monks of Convents, from having taken a wife, whom I also saw, and in the act of rocking an infant in the cradle, who was a most complete sloven in dress and domestic arrangement. She wore on her head a shabby

* "It seem'd to speak its master's turn of mind
Content."

PARNELL.

bandeau, ornamented with silver coins, which, at the least motion, rattled like bells round the collar of a dog. From the extraordinary appearance of the countenance of herself and family, I was led to think they had received some acts of personal violence, as their eyes were encircled with large black marks, and lips covered with the same colour.* On enquiring as to the cause, I was surprised to be told that these stains were made with black powder, to resemble paint, which I found, to be just as ornamental in that part of the world, as an application of rouge would be considered to the cheeks of fashionable females in our country. This mode, I conceive, to be a continuation of what was observed as an ancient Oriental custom, and to which such special allusion has been made in sacred writ.† The numerous occupations in which the Ecclesiastic was busily engaged in his hut ‡, appeared to be in reality, the counter part of an exhibition like that given in

* “They disfigure *their faces*.”—Matt. vi. 16.

† “And when Jehu was come to Jezreel, Jezebel heard of it, and she *painted her face*, and *tired her head*, and looked out at a window.”—2 Kings ix. 30.

“And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent, and, lo, they came: for whom thou didst wash thyself, *paintedst thine eyes*, and deckedst thyself with *ornaments*.”—Ezek. xxiii. 40.

“Disfiguring not God’s likeness but their own,

Or if his likeness, by themselves defaced.” MILTON.

‡ “By a hut, I mean a dwelling with only one floor.”

JOHNSON.

sketches by artists of the remarkable industry of a Welsh curate, who was obliged to exercise so many domestic acts at one and the same time. The Pastor afforded every information I required; said that the whole country of Galilee was tranquil, and those persons who had attacked the priests between Nazareth and Jenini had been apprehended, severely bastinadoed, and condemned to pay a heavy fine.

The heat in Tiberias is sometimes so extremely powerful, from being situated in a hollow or valley, shut in with mountains, that the inhabitants are frequently obliged to have recourse to the tops of their houses to repose during night, which is according to what I further apprehend to have been a custom of great antiquity; and these places, I observed, to be enclosed with reeds, or booths, a plan evidently adopted in an early age, and particularly during a festival of the tabernacles. *

* "Go forth unto the mount, &c. and fetch branches of thick trees, to *make booths*, as it is written.

"So the people went forth and brought them, and made themselves *booths*, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim." — Neh. viii. 15, 16.

"At sun-set each family issues from their subterraneous shelter, and ascend to the *top of the house*, and take their evening repast beneath the arch of heaven, and under the same free canopy they *spread their bedding*."

SIR R. KER PORTER on Bagdad.

"After we had quitted the valley, we arrived at the village, and were conducted to the *top of the house*; we supped upon

To the north of the town is a burying ground, and the former is situated nearer in that direction than to the southern extremity of the lake before it.

On returning to my quarters in the church, I fell in with the Governor on horseback, who was represented as attached to the English nation, from those memorable exertions made at Acre, who returned an obeisance I made to him. The dress of his soldiers, many of whom form a guard at the gate entering the town, have an appearance extremely ludicrous, particularly their caps, some of these being of the most extravagant height of two feet, and without border or edging. I passed a particular district of the town, inhabited by Jews, who exceed in number that of Turks, and maintain they are descended from those who left Jerusalem at the period of the crucifixion of Christ.* They keep close, in a body totally separate and distinct from the other inhabitants; and have a synagogue, which I entered during divine service; and there is also a kind of college, with a small library. There are

the roof as we sat, and were somewhat surprised at being told *we were to sleep there also.*" — CLARKE'S Travels.

"We supped on the top of the house, according to their custom, and *lodged there.*" — POCOCKE'S Travels.

* "And I will deliver them to be removed into *all* the kingdoms of the earth for their hurt, to be a *reproach* and a *proverb*, a *taunt* and a *curse*, in *all* places whither I shall drive them." — Jer. xxiv. 9. — 1 Kings ix. 7. — Ezek. xiv. 8.

few Christians* at Tiberias, who are in great poverty, for whom I had a peculiarly warm affection, in such remote quarter of the earth, and had repeatedly the gratification to see in church where my abode had been taken up, which I was obliged to leave at an early hour in the morning, that undisturbed possession of it might be enjoyed during the exercise of their devotions.

After passing another most restless night, from being tormented with myriads of vermin, which burrowed into every part of the clothes in which I slept, I set out next day, and rode down the western shore of the lake. A short distance from the town, I passed Emmaus, where the Redeemer discovered himself to his disciples after suffering on the cross†, and called

* The Disciples were called *Christians* first at Antioch. — Acts xi. 26.

† “Then said Jesus unto them, Be not afraid, Go tell my brethren, that they go into *Galilee*, and there shall they see me.” — Matt. xxviii. 10.

“But go your way, tell his disciples and Peter, that he goeth before you *into Galilee*; there shall ye see him, as he said unto you. And they went out quickly.” — Mark xvi. 7, 8.

“And behold two of them went that same day to a village, called *Emmans*. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew him, and he vanished out of their sight.” — Luke xxiv. 13. 30, 31.

“These are written, that ye might *believe* Jesus is the Christ, the Son of God.” — John xx. 31.

by the Arabs *Hamam*. The springs of this place draw to them valetudinarians of all descriptions. The water is sulphurous, throwing out steam, as issuing from a boiler, and so remarkably hot, that I could hardly endure my naked foot in it a few seconds. In this direction, and upwards of a mile beyond it, ruins are scattered about, from which it is obvious that Tiberias had been antiently of great extent. Along the side of this tract, and directly in front of the lake, run a chain of rocks, and are distinctly seen cavities, or grottoes, that have braved the ravages of time. These have uniformly been represented to travellers as places referred to in Scripture, frequented by miserable and fierce objects, where the miraculous power had been called forth from Christ, on a remarkable occasion, in accomplishing a cure of one of them.*

* "And when he was come out of the ship, immediately there met him *out of the tombs* a man with an unclean spirit ;

"Who had his *dwelling* among the *tombs*, and no man could bind him, no, not with chains. Now there was there *nigh unto the mountains*, a great herd of swine feeding.

"And all the devils besought him, saying, Send us into the swine, that we may enter into them ; And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea, (there were about two thousand) and were choked." — Mark v. 2, 3. 12, 13.

"Now the man out of whom the devils were departed, besought him that he might be with him ; but Jesus sent him away, saying.

Much of the history of our religion is necessarily traditional, particularly in what respects local scenes of events and miracles; and therefore the same rule which is applicable to written history, ought perhaps to be strictly adopted in considering oral narration; namely, that those circumstances, which are best recollected on the spot, come nearest to truth. Errors and corruptions of the grossest kind, no doubt, may creep more easily into traditions, than those to which records are liable, in the hands of theoretical or negligent transcribers; yet, substantial facts may always be sifted from the chaff by care, such as I would most humbly endeavour to attempt, in pursuing these simple reflections and meditations, in this consecrated quarter of the earth.

Into this digressive observation, I have been led by one of the friars in the convent having shown me before leaving Nazareth, several old geographical views of Palestine. Of their date, it was impossible to form any conjecture, although they had the appearance of great antiquity, and were, no doubt, carefully preserved for ages, as if ordained to throw light upon an interesting

“Return to thine own house, and show *how great things God hath done unto thee*; And he went his way, and published throughout the whole city, *how great things Jesus had done unto him.*” — Luke viii. 38, 39.

topic, and assist in the correction of a glaring error, that has found its way into the works of authors of modern date, with respect to that precise spot where our Lord had rebuked this unclean spirit. Indeed, but for my own good fortune, in seeing these valuable relics, the error might have been perpetuated, and acquired confirmation from subsequent pilgrims, since my guide Michel appeared equally mistaken with the authors to whom I allude; and, doubtless, in his hands, future travellers may be impressed with the same mistake. They have always been led to describe the hallowed spot, as lying on the west side of the Lake, that is, between Tiberias and the foot of it or southern extremity.

I own that the appearance of these excavations, and so near, with the declivity or "steep place" from thence to the water, where the "herd of swine ran down violently," do, *ex facie*, seem to coincide with a description given in Scripture; yet the truth is, I perceived from these antient maps, that the places are pointed out as being situated *opposite* to Tiberias, that is, upon the other or eastern side of the lake; which I should apprehend to be clearly strengthened by the very critical words of the Gospel itself*,

* "And when he was come to the *other side*, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs exceeding fierce," &c. — Matt. viii. 28.

and where we are also informed, that after the accomplishment of this, and other remarkable events, our Lord had gone back to that part of the lake from which he had sailed, and this *a fortiori* must have been on the western side, where the town of Tiberias is situated. These tombs, therefore, I am humbly disposed to think, must have been on the eastern side of this lake, or in the "country of the Gadarenes;" where, on other memorable occasions, strong faith had been exemplified on the part of a woman who was in the crowd following Jesus, by touching his person, under conviction, that virtue would be imparted, and have the effect of removing a disease she long laboured under, and deemed incurable by medical men, which was accordingly accomplished. And the ruler of a church in that district, had also implored his divine compassion in behalf of a young daughter, whose dissolution had occurred, whom he brought to life.*

"And they came over unto the *other side of the sea*, into the country of the Gadarenes." — Mark v. 1.

"And he entered into a ship, and *passed over*, and came unto his own city." — Matt. ix. 1.

"And he went out from thence, and came into his own city."

"And they arrived at the country of the Gadarenes, which is OVER AGAINST GALILEE." — Luke viii. 26.

* "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could he be healed of any, Came behind him and *touch*ed the border of his garment, and immediately her issue of blood *stanch*ed.

I arrived at the end of the lake, which may be about seven miles from the town, where I had an extensive view of this noble expanse of water, and stripped at the ruins of a bridge, washed my clothes in the sacred stream of Jordan, where it departs from it, agreeable to a practice generally observed by Christians.

Again with respect to that particular part of the river Jordan, where the baptism of our Saviour had taken place, by John, a diversity of opinions

“ And Jesus said, Somebody hath touched me, for I perceive *virtue* has gone out of me.

“ And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for *what cause* she had touched him, and how she was healed immediately.

“ And he said unto her, Daughter, be of good comfort : *thy faith hath made thee whole.*” — Luke viii. 43—49.

“ And behold there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus’ feet, and besought him that he would come to his house, For he had one only daughter, about twelve years of age, and she lay a dying. There cometh one from the ruler of the synagogue’s house, saying to him, Thy daughter is dead, trouble not the Master.

“ But when Jesus heard it, he answered him, saying, Fear not, *believe* only, and she shall be made whole.

“ And when he came into the house, &c. And he put them all out, and took her by the hand, saying, Maid, arise.

“ And her spirit came again, and she arose straightway, and he commanded to give her meat. And her parents were astonished.” — Luke viii. 41, 42. 49, 50, 51. 54, 55, 56.

have been formed, some presuming that this occurred in the direction of Jericho, beyond Jerusalem ; an opinion so generally entertained, that in the pilgrimages of Catholic Christians, that place is exclusively resorted to for purifying themselves according to their tenets from sin, by immersion. In my humble apprehension, however, this is not reconcileable with the probabilities of local circumstances, which appear to point out that this sacred ceremony was performed in the stream near Tiberias, either before it enters, or after it leaves the lake. We are, indeed, told that Jesus departed from "Nazareth of Galilee," where he was brought up, to be baptized in Jordan. Now the Jordan at Tiberias would have been evidently a more convenient spot, from lying nearer in point of direction to Nazareth, than where it flows near Jericho into the Dead Sea ; the former being only one or two days' journey, whereas the latter might not be accomplished under nearly a week. Had Jesus, however, proceeded direct from Jerusalem, in the view of baptism, he most certainly would have been nearer to Jordan by the way of Jericho, and we should have had this distinctly upon record ; but, on the contrary, it is expressly mentioned that he departed from Nazareth, and therefore it falls to be held as a necessary consequence, he had gone to the nearest point, where the Jordan flows, that

is about the lake of Tiberias.* In short, the truth comes to this, namely, that a controversy exists between the inhabitants of the two districts, on this particular point, for the promotion of their own particular objects.

After picking up along shore, great variety of shells of beautiful colours†, I returned to Tiberias, prosecuting a course along the way taken from it, and concluding from other ruins observed about this lake, there was sufficient evidence of it having been surrounded by villages, during the time our Great Mediator had preached the word of God to astonished multitudes.

In entering the town I was amused by observing a group of old females, sitting cross-legged on the ground, in the corner of a street, arranged in the form of a circle, smoking with long pipes, and in close conversation. The bowl or cup of each pipe containing tobacco, was brought to the centre of a circle, and the form thus made by the pipes, appeared to resemble something like a shield.

* "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." — Mark i. 9.

† "Among these was a beautiful, but very diminutive kind of shell, being a *non-descript* species of *Buccinum*, which we have called *Buccinum Galilæum*." — CLARKE'S Travels.

In conclusion, it may be observed, that I was surprised at being shown those *kind* of pens used here for purposes of writing, which are made of reeds, and most clumsy. The point is something similar to the shape of those in our country, but without being slit, and of course no proper hair stroke can be introduced to afford facility in penmanship, and the letters made are most indistinct, appearing as if they had been formed with a splinter of wood.*

* Some of these pens are to be seen in the Hunterian Museum, Glasgow.

CHAP. XXIV.

DEPARTURE FROM TIBERIAS.—TENTS OF ARABS.—VISIT
TO MOUNT TABOR.—GLORIOUS PROSPECT FROM ITS
SUMMIT.—PLACES DESCRIBED.—RUINS.—RETURN TO
NAZARETH—EGYPTIAN FUGITIVE.

AFTER remunerating the venerable pastor for the use of his church, and recommending him, upon his earnest suggestion, by a written note, to the benevolence of my countrymen, who should visit Tiberias, I set out by sun-rise next morning, the 3d of March, 1819, and directed my route to Mount Tabor. *

I travelled a considerable distance by the line of way taken to Tiberias from Nazareth, and having reached the Mount of Beatitudes formerly alluded to, I turned off to the left, and proceeded along an extensive plain. At mid-day I arrived at the extremity of another, where there are ruins of an edifice resembling the old castellated buildings in England; and a caipha or tribute is exigible by the pacha, from which, however, Christians are exempted. I halted here, and sat down under the shade of a large fig-tree, at the side of a murmuring rivulet. The number of

* “Go, and draw toward Mount Tabor.” — Judges xii. 6.

these trees, and their particular situations in the Holy Land, bring to memory many interesting parts of the word of truth.* After taking refreshments with copious draughts of the pure stream, I crossed a fine valley which led me to the foot of Mount Tabor, where I observed, at a short distance, a party of Arabs had pitched their tents, and were covered with black cloth, in the same manner as I had occasion to see those on the plains of Jericho; and taking the scene altogether, it was not unlike the exhibition of a gang of gipsies in England. These tents, with the retired situation in which they were erected, reminded me of such particular mode of accommodation or shelter in the east, during primitive ages.† The guide turned off, unwilling to come in contact with these stragglers, apprehensive they might take a fancy to our mules, and thus save the animals the trouble of carrying us up the mount. About mid-day I ascended, taking a variety of serpentine di-

* “And they sewed *fig leaves* together and made aprons.” — Genesis iii. 7.

“He shall be like a *tree* planted by the *river of water*.” — Psalm i. 3. Jeremiah xvii. 8.

“By the *river* upon the *bank*, &c. shall grow all *trees* for *meat*.” — Ezekiel xlvii. 12.

“But they shall *sit* every man under his *fig-tree*.” — Mark iv. 4. Zech. iii. 10.

† “Now Jacob had *pitched his tent* in the *mount*, and Laban with his brethren *pitched in the mount* of Gilead.” — Genesis xxxi. 25.

rections for relief of the animals, and with difficulty attained its height, from those obstacles encountered by thickets and brush-wood. Those views, however, from the top, and on all sides of this mountain, most amply reward the traveller for his labour.

This mount, which is classed in Scripture with that of Hermon *, and something in the resemblance of a sugar loaf, is insulated on all sides, independent of the mountains around it, and stands with inexpressible dignity, at one end of the great plain of Esdraelon, which may be ascended on all points, excepting towards the north, where it is rugged. Here I would observe, that there is not, perhaps, to be found in the whole compass of the globe, one spot of earth, from which a believer in the Gospel can possibly enjoy a more sublime and glorious prospect, than from the summit of Mount Tabor, which has been so celebrated in the sacred volume, and held, during all ages, in such high veneration by Christians. At the interesting moment I reached its greatest height, a solemn silence reigned; the sky was most serene; the sun shone brilliantly, which threw a splendour over the whole scenery; and when I beheld that magnificent prospect spread around, especially of those places consecrated by the personal

* " — Tabor and *Hermon* — shall rejoice in thy name." — Psalm lxxxix. 12.

presence of our Lord, whose vestments sparkled with such inexpressible glory, as to dazzle or blind the very eyes of those to whom he disclosed himself*; and where so many interesting miracles had been performed, I was thrown into a transport of joy, and most deeply lamented that all, who had exercised a proper faith in the word of God, had not an opportunity of sharing in those sensations which were so highly awakened by contemplating the magnificent display that had been unfolded there to a mortal creature.

In the first place, there is presented to view, an extensive plain, which appears as under the feet. On one side of it, to the left hand, are the mountains of Samaria, towards Jerusalem; on the other, to the right, those about Nazareth, especially the memorable hill from which the

* "He was a burning and a *shining light*." — John v. 35.

"The *Lord* make his face to *shine* upon thee." — Nehemiah vi. 25.

"I am the *bright*, and morning star." — Revelations xxii. 16.

"God is *light*, and in him is no darkness at all." — John i. 5.

"And it came to pass, about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain, to pray.

"And as he prayed, the fashion of his countenance was altered; and his raiment was *white and glistening*.

"And, behold! there talked with him two men; which were Moses and Elias,

"Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem." — Luke ix. 28. 30.

Jews attempted to precipitate Christ, and the top of Mount Carmel, washed by the ocean, at an opposite *extrémité* of this plain; in another, lofty Hermon, Endor, and Nain, with the mountains of Gilboa*; next, the valley of Jordan; the spacious plains of Galilee; sea of Genesareth, with its inclosure of mountains; Dathan, where Joseph was sold†, situated on an eminence, and presumed to have been a point of elevation alluded to by Christ in his sermon on the mount‡; from which, it is remarkably conspicuous, and not at a great distance; again, the sublime height on which he delivered his oration; the route to Damascus; and Mount Lebanon, towering with prodigious Alpine dignity in the back ground; lastly, it will be remarked, that it was upon this sacred mountain where our Lord had appeared shining in the fulness of celestial glory before his favourite disciples.

From such a point of altitude, it must have been a most lively picture, to behold encampment of armies in the extensive plains beneath. The height, and striking grandeur of Tabor, re-

* 1 Samuel, xxviii. 4.

† “And the man said, They are departed hence; for I heard them say, Let us go to *Dathan*; and Joseph went after his brethren, and found them in *Dathan*; and the Midianites sold him.” — Genesis xxxvii. 17. 36.

‡ “Ye are the light of the world. *A city that is set on a hill cannot be hid.*” — Matt. v. 14.

peatedly brought to recollection many beautiful allusions made to objects of mountains in Scripture, whose elevations are so peculiarly celebrated, and under which this particular consecrated mount is included.* Different opinions have been entertained, by writers, with regard to the extent of ground on the summit of Tabor, and the cultivation of it. I am, however, inclined to think, that, taking the whole of its plain into calculation, it may be considered to be nearly two miles in diameter; great part of which, at the period I stood there, had been brought into a state of tillage. To the west, there are masses of scattered ruins; but it is impossible to ascertain, correctly, whether these are the remains of a town, religious establishments, or fortifications; though the latter appears to be most probable, since fragments of walls are to be discovered. This fact, and it must have been a place of strength, highly favourable, from its extent, for the encampment of an army, receives a strong degree of confirmation, from our finding that Barak had resorted to it, with a numerous force.† Three grottoes were pointed out,

* "The hill of God, is as the hill of Bashan, an *high* hill." — Psal. lxxviii. 15.

† "And they showed Sisera, that Barak, the son of Abinoam, was *gone up* to Mount Tabor, &c.

"So Barak *went down* from Mount Tabor, and ten thousand men after him." — Judges iv. 12. 14.

said to be the tabernacles erected on occasion of the transfiguration of Christ.* In one of these, a rude altar is erected, to which the monks repair, in solemn procession, on a particular day, every year, and engage in certain acts of devotion with great solemnity, to keep alive the circumstance. The names of different travellers who have visited Tabor, are cut on the walls.

After I had passed a couple of hours on this mountain, and read, from its highest pinnacle, during one of the most glorious days I ever beheld in my life, the relations, which have been given by Evangelists, of an event the most interesting to be found on sacred record, I descended in the same direction taken in the ascent; and after crossing the mountains, arrived at Nazareth, much exhausted, having walked nearly the whole distance from Tiberias, under an embarrassment from my eastern dress. At six o'clock in the evening, I entered the convent, and was received with open arms by the monks, on having returned in safety from making a tour of Galilee. Here I again fell in with Signior Antonio, the Egyptian fugitive, whom I had left at Jaffa; and had taken up his abode in the convent, who was still elevated with ardent spirits as formerly, and so far on his way to Jerusalem.

* "And it came to pass, as they departed from him, Peter said unto him, Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, one for Moses, and one for Elias." — Luke ix. 33.

CHAP. XXV.

DEPARTURE FROM NAZARETH. — SEPHOURY. — ARRIVAL AT ACRE. — HORRID CRUELITIES COMMITTED BY DJEZZAR, THE FORMER PACHA. — NOSE OF HIS MINISTER CUT OFF. — MURDER OF WIVES. — MUTILATED OBJECTS TO BE MET IN STREETS. — INTERVIEW WITH PRESENT PACHA'S PHYSICIAN. — HIS RECITAL OF BARBARITIES. — DJEZZAR'S DEATH. — ACRE. — CONVENT. — RUINS. — CONSULS. — VISIT TO MOUNT CARMEL. — WHERE THE MAKING OF GLASS FIRST DISCOVERED. — CONVENT ON CARMEL. — RETURN TO ACRE. — EXECUTIONER. — PLACE OF DECAPITATION. — RECEIPT OF FIRMAN FROM CONSTANTINOPLE.

ON taking leave of the brethren in this convent, and presenting a sum for the use of their poor, I left Nazareth about eight o'clock in the morning, with my servant and guide. I first skirted across part of the plain of Zebulon*; where the prospect is extensive and delightful, and a slight view at the foot was unfolded of Cana, half enveloped in smoke. In passing along, I had occasion to remark the field which presented itself for the exercise of sportsmen, from an uncommon number of hares skipping about the tract, and profusion of game flying about.

I went through Sephoury, the place, it is

* "The land of Zebulon, &c., by the way of the sea, beyond Jordan, Galilee of the Gentiles." — Matt. iv. 15.

said, of St. Ann's nativity and residence; and there are the ruins of a church, erected to record this event. Some of the soldiers of Buona-parte, a name peculiarly odious in this part of the country, had been quartered in the village. After travelling through different narrow passages and valleys, until about one o'clock, a most extensive plain came, as it were in a moment, into view; probably, twelve miles in length, and twenty in breadth, affording a most favourable situation for encampment, or general engagement. At the extremity of this plain stands Acre, close to the sea, where I arrived about sun-set, just at the time its gates were about to be shut, and proceeded to the convent. This town stands at the end of a bay, extending, in the form of a bow, and about twelve miles to the point of Mount Carmel, at the opposite part. It was originally called Accho, and alluded to in sacred writ *, of which Acre is evidently a corruption, and preceded by the words "*St. Jean*," in consequence of the place having been given by Richard of England to the Knights of St. John of Jerusalem; and at one time received the name of Ptolemais, where the apostle Paul visited in the course of his voyage along that line of coast to propagate the

* "Neither did Asher drive out the inhabitants of *Accho*, nor the inhabitants of Zidon, nor of Ahlab, nor of Achizib, nor of Helbah, nor of Aphik, nor of Rehob." — Judg. i. 31.

faith. * This place has been the scene of a variety of bloody contests, especially during the period denominated the Holy War, and understood to have been the last from which the Christians were driven. The Turks ultimately laid hold of it with a most numerous army, and have been in possession since the year 1291. As Acre may be held a key of the Holy Land, from having the best port, this may account for those violent efforts made on the part of Frenchmen to grasp at it, and were so successfully repelled by British gallantry and perseverance. The most distressing sight in town is the number of deplorable objects to be met with, whose faces have been so dreadfully disfigured by that Herod, or tyrant of the day, who struck such dread and terror over this country, namely, Achmet, the former Pacha, or Djeddar; an appellation given as descriptive of butcher, and to which he was so justly entitled from that frightful catalogue of atrocities of which he had been the author.† On entering it, I was accosted by a young man, sitting at the principal gate, asking alms, who was blind of both eyes‡, and the muleteer in-

* "And when we had finished our course from Tyre, we came to *Ptolemais*, and saluted the brethren. And the next day, we that were of Paul's company departed, and came to *Cesarea*."—Acts xxi. 7, 8.

† "*Cruel*, and have no mercy."—Jeremiah vi. 23.

‡ "And there was a certain *beggar*, named *Lazarus*, laid at his gate."—Luke xvi. 20.

formed had been plucked out by Djeddar, to whom he had given some offence. At every other step, indeed, in going along streets, I met some person or other, old or young, who had been either deprived of an eye, ear, or nose. When the physician (a Piedmontese) of the present Pacha, who is named Suleyma, a ruler as much distinguished for humanity, as the former was execrated on account of barbarity, favoured me with a visit, he related a number of horrid circumstances, that would freeze the very blood of man ; not only as to Djeddar destroying the countenances of so many inhabitants, but those butcheries committed from caprice or amusement; and whose secluded wives had been sacrificed, the number of whom could never be properly ascertained. The following fact may just be sufficient to shew the extent to which the vindictive refinement of cruelty on the part of that man had been carried. One of these unhappy creatures having been unfortunately discovered in a state of pregnancy, by an Albanian officer, Djeddar not only put her to death, by plunging a dagger into her breast, but actually tore a child from the womb with his own hands. This blood-hound, also, not being able, at one time, to discover the authors of some wrong he conceived had been committed in the seraglio, put to death about forty of his officers, who, being seized, and laid bound on the ground, were most inhumanly cut in pieces by janissaries with swords.

Having mentioned to the physician I had a letter to the minister of the present Pacha, who acted in the same capacity to Djeddar, it led him to allude to the state of his countenance from having been included in those acts of barbarity committed. This distinguished public character having, in a single instance, incurred the displeasure of Djeddar, was called before him, and informed, that had he not been a man of talent, and found useful, his head might have been struck off; but, as Djeddar had occasion for his services, he would put nothing more than a mark upon him, viz. by depriving him of his nose.* The executioner was accordingly ordered in with his instrument, and commanded to do his duty. Feeling, however, for the situation of the minister, and wishing to execute the orders sparingly, he only cut off the point of his nose; on which, Djeddar, enraged at the executioner's disobedience of a peremptory order, snatched from him a large knife employed in this savage operation, and with this cut off, *brevi manu*, the whole of the executioner's nose! On expressing to the muleteer, who accidentally happened to enter my apartment at the time this narrative was given, those sentiments of horror which arose in my

* "I will set my jealousy against thee: and they shall deal furiously with thee: they shall *take away thy nose*, and thine ears, and thy remnant shall fall by the sword."—Ezekiel xxiii. 25.

mind at the execution of such bloody * deeds, and observing, that if such an act had taken place in England, it might have led to rebellion, he appeared altogether astonished ; and such was his gross ignorance of our happy country of freedom, he said it was always considered the power of kings of England was equally absolute with that of their Pachas, who could treat their minister and subjects in a similar manner, whenever they found themselves disposed. This diabolical character, who reigned in Acre many years, was so much accustomed to the shedding of human blood, that he was frequently in the practice of making public boast of those unprecedented crimes, in the frightful shapes in which these had been committed ! †

* " Deliver me from *blood-guiltiness*, O God." — Psal. li. 14.

† In a work published since these pages were written, it is lamentable to perceive, that punishments of a similar nature are practised in other countries.

" Among the varieties of cruel punishments with which he (the Shah) chastised those unhappy wretches that offended him, cutting out their tongues, their ears, and digging out their eyes, were his most lenient sentences. One morning, some of the royal Goolams returned from a domiciliary visit of this kind to an unfortunate village ; and its doom having been to lose a certain number of *eyes*, extracted from the heads of the inhabitants, the fatal bag was produced, and the sightless organs of vision poured out before his majesty ; and, scrupulous in the execution of his orders, he began, with the point of his canjar, deliberately separating them, one by one, to ascertain if his sentence had been punctually obeyed." — Sir R. K. PORTER'S Travels in Persia.

His attendants discovered him one morning lifeless in bed from apoplexy ; and, on removing the clothes, there was found concealed under a pillow, lists of the names of a great number of persons, whose heads were to have been cut off next day, happily frustrated by the stroke of death, with which he was visited from a merciful Providence ; and thus some stop was put to that current of human blood which had flowed at St. Jean d'Acre. This monster *, in the shape of a human being, was about eighty years of age when he finished his unheard-of enormities ; he has been described as distinguished for strength, well formed, of ferocious visage, with long white beard, and whose avarice was unbounded as his power was most formidable.

On communicating to the physician the insult I had received from the governor of Samaria, particularly that vengeance he had directed against the Monks, and my chief object in coming to Acre was to represent these to the Pacha, in the view of obtaining redress, he dissuaded me from doing so, on the ground, that the former was under no apprehension from threats of the latter ; suggesting, at the same time, that complaint be made to the Pacha of Damascus, whose power, of all others, he dreaded, and from whom proper satisfaction might be ex-

* “ The oppressive, sturdy, man-destroying villain.”

pected. In consequence of this, I resolved to proceed on a journey to that city, in the cause of suffering humanity.

St. Jean d'Acre is very strongly fortified. The memorable siege which occurred in March, 1799, will be held a remarkable event, and handed down in the page of history. It is understood to owe its origin to the Pacha's giving offence to Buonaparte, and setting him at defiance; which was followed up by Acre, among other places, being marked out as objects of ambition, and to which he laid siege. Sir Sidney Smith, in the *Tigre* of 84 guns, being near the bay, to assist in its defence, captured a whole French flotilla, laden with artillery, which supplied about fifty pieces of cannon, and were mounted on the ramparts of the town, and in gun-vessels.* Buonaparte having made a breach in the wall, attempted to carry the place by assault, but repulsed after various attacks, and great slaughter arose on both sides, during the space of sixty days, when he abandoned the attempt as fruitless, burned his camp and baggage, and decamped in disgrace. That particular part where the gallantry of our brave tars had been so signally conspicuous, was pointed out to me by the English consul, and the

* "Napoleon said, the chief cause of the *failure* there was, that he (Sir Sidney Smith) took all my battering train, which was on board several vessels."—*Nap. in Exile*, by O'MEARA. p. 209.

breach against which Buonaparte had heaped the dead and dying, who at one time made a most narrow escape.* A rampart formed of the bones and bodies of fellow-creatures, I believe, was never before constructed by any warrior, having the least pretension to a name of Christian; yet, even this seems to fall short of those direful tales of horrors, rung in the ears of travellers, that had been committed towards the living on the part of Djezzar Pacha.

The streets of Acre are contracted and dirty; the bazaars mean; and the inhabitants, who may be stated at upwards of seven thousand, are miserable; composed of Christians, Turks, Arabs, and Jews. There are stationed consuls for England and France; the former of whom, Malagamba, is an Italian, the name of the latter, Pihanovie; and their houses, which are obscure and humble, are almost contiguous to the convent, and form part of a khan, or quadrangular building, having galleries around, similar to the coach-yards of English inns, with an extensive court in front. The convent contained only two monks, who received me kindly; and here I cannot omit expressing gratitude for the acts of civility and

* "A shell, said he, (Buonaparte,) thrown by Sir Sidney Smith, fell at my feet. Two soldiers, who were close by, seized and close embraced me, one in front, and the other on one side, and made a rampart of their bodies for me, against the effect of the shell, which exploded, and overwhelmed us with dust." — O'MEARA, p. 215.

hospitality I received in all those institutions, which, from the kind of reverence paid to them even by the Mahomedans, afford safe asylums; and comforts are experienced greater than could be reasonably expected in those countries, where so few Christians travel. From the terrace of this convent there is a charming prospect of the surrounding country; although, I am inclined to think, the best and most comprehensive view of Acre, with the bay, and plain, is to be taken from the heights on the road of Nazareth, from which I had the first sight. It is unnecessary to describe the ruins about the place, beyond those of the cathedral, which had been dedicated to St. Andrew and the church of St. John, tutelar Saint of the city, connected with a convent of the knights of that name. There are various trenches and temporary works, that had been thrown up by the French outside of the town; and a double, or outer fortification, I perceived, was carrying on by the Pacha, in order to put the place in a state of greater security than it has been heretofore.

I proceeded to Mount Carmel, which I reached on riding round the bay, where it forms a promontory or majestic head of land; where in that direction vessels ride with more perfect security, as there is good anchor ground, and they are better sheltered than in any other part of it. At this time I observed several were riding at anchor under a strong wind. I passed the river Belus, fa-

mous for its sand, used in the operation of making glass, where the invention was first discovered; and then arrived at Caipha, a small town walled round, close to the sea, at the foot of the mount, where I was recommended to Father Julio, a Carmelite friar, who blends the duties of priest with the profession of timber merchant, and accompanied me to the summit; when I found access difficult, from the acclivity. It stands from east to west, and may be about 2000 feet from the level of, and its base washed by, the sea*; and near it runs the ancient stream of Kishon.† Few places can be imagined more favourable, as a seat of silent contemplation, than on this mount, the elevation of which enables a distinguished prophet to class it with the height of heaven, depth of hell, and bottom of the sea.‡ It was chosen as commodious for the erection of a monastery, which was built eighty years ago, and abandoned forty after, by the Carmelite friars, who inha-

* "As I live, saith the Lord of Hosts, *surely as Carmel is by the sea, so shall he come.*" — Jeremiah xli. 18.

† "The *River of Kishon*, swept them away, that ancient river, the river Kishon." — Judges v. 21.

‡ "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down.

"And though they hide themselves on the *top of Carmel*, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." — Amos ix. 2, 3.

bited it, according to the information of my monkish guide, in consequence of the orders of a Pacha of Cairo, then at war with another at Acre, to which they never returned; and although in some state of decay, it might still be rendered most comfortable at a trifling expence. This is founded on the spot where Elijah had fixed his residence, and offered up sacrifices*, and this religious mendicant order, said to have originated from among those children, he left on this mountain. The extent, altitude, and peculiar shape of it, furnished Solomon with a beautiful simile explanatory of that dignity of our church, in the eyes of him who stands at the head of it†; and its fertility, in the words of sacred writers, is often held equivalent to the fruitful field.‡ It is said there are to be found peculiar stones here, which in appearance resem-

* "So Ahab sent unto all the children of Israel, and gathered the prophets together unto *Mount Carmel*.

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have *done all these things at thy word*." — 1 Kings xviii. 20. 36.

† "Thine head upon thee is like *Carmel*; and the hair of thine head like purple; the *king* is held in the galleries." — Sol. Song vii. 5.

‡ "And there was a man in Maon, whose possessions were in *Carmel*, and the man was very great; and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in *Carmel*." — 1 Sam. xxv. 2.

ble fruit; and, as I was gravely assured by the monk, in consequence of some particular act of Elias, and, extraordinary as it may appear, these are frequently applied as an antidote against diseases *: but I could discover none of them upon the mount. After I had remunerated the monk, being amused by his conducting me over an extensive wood yard, and perceiving from conversation that things temporal had a much stronger hold of his mind than those of an eternal nature, I returned to the convent in the evening.

Next day, on taking my last walk about the town, an incident occurred, which conveyed warning to be cautious in judging too rashly from appearances. I happened to be going along one of the public streets, when a small procession approached; and as it drew near perceived there was excited particular sensation among the spectators, and solemn effect on their countenances. From this I inferred, that such reverence must be homage due to a personage and his attendants who formed the group. This was a well-dressed elderly gentleman, walking at a slow pace, of grave and venerable aspect; but the four attendants had a different appearance. On enquiry, it turned out that this person

* "In the mountains of Carmel we gather a great many stones, which being in the form, as is pretended, of olives, melons, peaches, and other fruits, are commonly imposed upon pilgrims, not only for such as curiosities, but as antidotes against several distempers." — SHAW.

happened to be the principal executioner, accompanied by his operative ministers. The impressive and profound respect his appearance produced, I was inclined to think, must have been either owing to his particular rank, superior virtues, or being commanded to attend at the palace of the Pacha, to receive instructions respecting some deed of death, in which he was to be officially called upon to perform a part.

Shortly after this, another odd circumstance came under observation, calculated to associate ludicrous images with feelings of a painful nature. I happened to pass without the walls of Acre, and near to a gate I had entered it on coming from Nazareth, at one particular part in front of the shore where the heads of two persons had been cut off some days preceding for highway robbery, upon which exact spot, I beheld a butcher performing, with great expedition, his operations of death on some poor calves, which were afterwards hung up.

On return to the convent, I was gratified to receive letters from his Excellency Sir Robert Liston, at Constantinople, offering his services to facilitate my journey, and transmitting a letter of recommendation to friars of convents with a firman, or passport, from the Grand Signior; which, it will be recollected, I had solicited in my letter from Marseilles, and had been long in anxious expectation of.

CHAP. XXVI.

DEPARTURE FOR TYRE. — AQUEDUCT NEAR ACHE. — ZIB. —
 PROMONTORY. — CISTERNS OF SOLOMON. — ARRIVAL AT
 TYRE. — SIEGE BY ALEXANDER. — RUINS. — FORMER SPLEN-
 DOUR CONTRASTED WITH ITS PRESENT DESOLATION.
 — REFLECTIONS ON PRIDE OF THE OPULENT MERCHANT. —
 LETTER FROM KING SOLOMON TO KING HIRAM. — SUPPER
 OF THE ARCHBISHOP OF TYRE. — ACCOMMODATION AT HIS
 HOUSE.

ON the 14th of March I took my departure from Acre, after leaving a sum for the poor of the convent, and directed my course to Tyre. I passed an aqueduct, which looked as a construction recently made for supplying the city of Acre with water at the distance of a couple of miles from it; and travelled along a plain between the mountains and sea, observing Zib situated on the shore, presumed to be Ach-Zib alluded to in Scripture. *

The most striking object that attracted attention, in the course of this journey, was a stupendous rock, over which a road has been cut, many parts

* "The outgoings thereof are at the sea, from *the coast to Ach-zib*." — Joshua xix. 29.

"Neither did Asher drive out the inhabitants of Accho (Acre), nor the inhabitants of Zidon (Sidon); nor of Ahlab, nor of Achzib." — Judges i. 31.

of it only a few feet in breadth, and laborious to ascend, from being almost perpendicular. On the summit a beautiful landscape is laid open; and the chalky cliffs exhibit it most conspicuous at sea, from which it is adopted as a land-mark; and in consequence has been denominated the "White Promontory." This road is said to have been formed by Alexander the Great; but when the vast trade of Tyre, and intercourse with that city, Acre, and other places in these directions, are attended to, it will appear more likely to have been an operation of the enterprising merchants of that celebrated emporium, whose opulence and ambition would have been commensurate to the accomplishment of any object, however arduous, for the promotion of the interests of commerce.

I passed Rasleyn, where there are aqueducts, contrived and founded by the king of Israel, supposed to have formed part of that compensation which had been made to Hiram, king of Tyre, in consideration of the materials furnished and assistance rendered in building that splendid* edifice at Jerusalem, in obedience to

* "The whole frame consisted of stones polished to the highest degree of perfection, and so artificially put together, there was no joint to be discerned, no sign of any working tool being upon them; but the whole looked more like the work of Providence and Nature, than the product of art and human invention. &c. The very floor of the temple was over-

a paternal command given to Solomon *, not for the use of man, but to the glory and honour of the King of kings; an act which has rendered his name immortal, and proclaimed him one of the wisest and most mighty of all monarchs who reigned at any one period upon the face of the earth.† On this occasion, unfortunately time would not admit of deviating from that direct course I laid down, to follow out and proceed to examine these extraordinary fountains, which must evidently have been constructed for a supply of the city of Tyre with water.

After travelling close by the sea shore, I arrived by sun-set at Tyre, having a glance of the summit of Mount Lebanon to the north-east, in the direction of Damascus ‡, and proceeded to the house of a Greek ecclesiastic, dignified with the title of Archbishop, having been recommended to him by an inmate of the convent at Acre, who promised to accommodate me with

laid with beaten gold; the doors were large, and proportioned to the height of the walls, twenty cubits broad, and still gold upon gold." — JOSEPHUS.

* "And David said to Solomon, The house that is to be builded for the Lord must be *exceeding magnifical, of fame and of glory throughout all countries.*" — 1 Chron. xxii. 5.

† "So king Solomon *exceeded all the kings* of the earth for riches and wisdom."

‡ "Thy nose is as the tower of Lebanon, *which looketh toward Damascus.*" — Sol. Song vii. 4.

lodgings; which, however, under existing circumstances, could not be extended beyond that night.

In the early ages, Tyre, in Phœnicia, allotted to the tribe of Asher*, now frequently called Sur, was, perhaps, of all other maritime cities in the globe, more highly exalted for riches and commerce, since her very “merchants” were declared to be “as princes,” and a most interesting description, with those professions carried on within its walls, has been handed down in the Book of Truth.† It was not, however, merely in a commercial point of view that it was held up to the world‡ at large as an object of wonder and admiration. Among the variety of trades exercised in this city, that in dying was most distinguished, particularly on account of a discovery made of that beautiful purple tint which poets have celebrated as the chief ingredient in the magnificence of vestments of monarchs and their judges, and supposed to have been extracted from a particular fish. I could not, however, distinctly learn if such kind of fish was at present to be found on the Tyrian shores; although it is

* Joshua xix. 29.

† See the whole of the 27th chapter of Ezekiel.

‡ “Thou didst enrich the kings of the earth with the multitude of thy riches and of thy *merchandise*.”—Ezek. xxvii. 33.

said to exist in some parts of South America; and instances have occurred of similar species having been found on our own shores during the sixteenth century, and, as I understand, on the coast of Somersetshire.

During the time of our Saviour, considerable importance must have been attached to the city, since it is frequently alluded to*; with its neighbourhood, where a confirmation of his divinity had been exhibited, by the miracle accomplished in healing the daughter of a woman of Canaan, on her own urgent prayer†; a proclamation of which had the effect of causing great multitudes from that and other cities along its coast to follow him‡, and also others brought labouring under diseases to be cured by the word of his power§;

* “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in *Tyre* and *Sidon*, they would have repented long ago in sackcloth and ashes.” — Matt. xi. 21.

† “Then Jesus departed into the *coast of Tyre* and *Sidon*. And behold a woman of Canaan came out of the *same*, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil, &c.

“Then Jesus said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.” — Matt. xv. 22—29.

‡ “A great multitude from Galilee followed him, and from Judea, and they *about Tyre* and *Sidon*, when they had heard what great things he had done.” — Mark iii. 7, 8.

§ “And a great multitude of people from the *sea coast of*

say, even by the mere touch of his person, since he was overflowing with virtue.* Further, it was at Tyre that the apostle Paul had landed in the course of a voyage, and passed some time in the society of those who had embraced the faith of his Divine Master.†

Some of the most memorable incidents in the siege of this place, which had taken place under Alexander the Great, may be generally mentioned.

Although the other cities of Syria and Phœnicia had submitted to this conqueror, yet the Tyrians, a great and flourishing people, were most unwilling to be included under the rod of iron he held in hand. In order, therefore, to avert his displeasure, they dispatched ambassadors to the army, with valuable presents for his acceptance, entreating that he would calculate upon their alliance as friends. Alexander, com-

Tyre and Sidon, came to hear him, and to be healed of their diseases.

“And they that were vexed with unclean spirits, and they were healed.”—Luke vi. 17, 18.

* “And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.”—Luke vi. 19.

† “Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at *Tyre*.”

“And finding disciples, we tarried there seven days.”—Acts xxi. 3, 4.

prehending the motives of such acts of complaisance, accepted these gifts, and proposed to pay a visit to the city, in the view of offering sacrifices to an image of idolatry worshipped in the temple of Hercules erected there. The Tyrians, however, suspecting that such intention was not in a religious point of view, but a *ruse de guerre*, declined the honour of his presence within their walls; and this being construed into an insult on the part of Alexander, he resolved to lay siege to it, and enter it, not as a visitor, but a conqueror. On the other hand, the inhabitants, exasperated at his insolence, agreed he should never appear among them in that character; and therefore resolved to defend the city. The communication of it with the sea, insular situation, and prodigious height of its walls, founded an opinion of the impracticability of any siege being successful; and therefore the threat was treated with contempt. Alexander had no sooner formed a resolution to lay hold of it, than he put into a state of requisition all the inhabitants of the surrounding country, to co-operate with him in the construction of a mole from the shore to the city, in order to reduce the Tyrians to submission. This undertaking also was at first regarded by the inhabitants with derision, and their whole navy employed to counteract the operation; efforts, however, that had the effect of

bringing the genius and skill of Alexander into greater exercise. Satisfied that so long as the Tyrians continued masters of the sea, the object could not be effected, he collected a fleet to contend with the navy brought against him; by which he was enabled to finish the construction of this mole, and directed his battering-rams with such vengeance against the bulwarks, that a breach was accomplished. The courage, however, of the inhabitants even here was not extinguished. They continued to build up during night those breaches which had been formed by proceedings of the preceding day, and adopted a variety of ingenious devices to harass and defeat the invaders; for instance, letting down nets and hooks from their highest towers among the soldiers underneath, drawing them up like fish from the bottom of the sea, and showering down clouds of sand that had been made red hot. Although Alexander was astonished, and could not fail in his own mind to applaud the bravery manifested on the part of the Tyrians; yet, ultimately overcoming their courage, and all those stratagems exercised as the art of war, he thus became conqueror of Tyre, after a siege that endured nearly twelve months.

On the death of Alexander, Tyre exhibited some symptoms of recovery, and maintained a commercial character. When it submitted to

the Roman yoke it began to decay, as Alexandria had at that time seduced from it many of the most opulent merchants. Since that period, its crumbling approaches to almost total annihilation; and it is now under the dominion of the Mahomedan.

The city is situated at the extremity of a peninsula, nearly one mile from the line of main land, and appears to have been, at one time, a small island, detached from the continent; which I apprehend to be confirmed by the repeated language of prophecy.* It was inclosed with walls†, that originally must have been of vast strength, and towers, having holes or apertures for making observations; part of which still remain. At present, there are several buildings of stone; and the inhabitants may be estimated from 3 to 4000, several of whom are Christians. The port is frequented by vessels from different parts; and, in the bay, I remarked

* "Be still, ye inhabitants of the *Isle*; thou whom the merchants of *Zidon*, over the sea, have replenished."—Isaiah xxiii. 2.

"The renowned city, which was strong in the sea."—Ezek. xxvi. 17.

"Thou art situated at the *entry of the sea*."—Ezek. xxvii. 3.

"Then the coast turneth to the *strong city of Tyre*."—Josh. xix. 29.

† "They shall *destroy the walls of Tyrus*, and *break down her towers*."—Ezek. xxvi. 4.

several large ships riding at anchor. From the local situation, it affords every convenience in shipping the productions of Damascus for Alexandria and other ports, and discharging those articles intended for the use of the former city those countries around it, and at a distance, from being the nearest public port; between which and Tyre, Scripture acquaints us, there was anciently great intercourse.* The prophets, it may be remarked, appear to draw the same character of Tyre as given by St. John of the mystical Babylon, in his inspired Revelation, and denounce against both nearly similar judgments.†

But, alas! what a woeful spectacle the city presents at this moment to the eye, compared with that former unrivalled splendour, and “perfect beauty,” by which it was so eminently distinguished, as it had been eloquently treated of. It forces a spectator to exclaim, in the peculiarly strong language, “Now, thou son of man, take up a lamentation for Tyrus.”‡ Never shall I forget, when stumbling among its shattered walls, mouldering or giving way at every step taken, mourning, as it were, over the malediction of Heaven and ravages of time, and beholding those

* “*Damascus was thy merchant, in the multitude of wares of thy making.*” — Ezek. xxvii. 18.

† Revelation; see the whole of chap. xviii.

‡ Ezek. xii. 2.

masses of scattered ruins around, how deeply I was impressed with the literal truth and fulfilment of those terrible denunciations directed against the city by the strong arm of an avenging omnipotence. * At this particular moment, there was forced on my mind a comparison between Tyre, when it flourished in all its pomp and grandeur, and was supreme mistress of the seas, where the art of navigation was first discovered ; and the state in which not only London, but Britain herself, must have been, during this particular reign of prosperity. And, on the other, the poverty and wretchedness existing in Tyre at this moment, the extinction of its wealth, and utter annihilation of its wooden walls†, with all that opulence and luxury now to be discovered in an English metropolis, that has been marked down as the first capital, or most “renowned city,” in the world ; whose powerful navy has triumphantly commanded the sweeping dominion of seas, and struck terror into the hearts of enemies.

* “I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more, for I have spoken it, saith the Lord God.” — Ezek. xxvi. 14.

† “Thy pilots, and all thy *men of war* that are in thee, shall fall in the midst of the sea, in the *day of thy ruin*.”

“The suburbs shall shake at the sound of the cry of thy pilots.”

“How art thou destroyed that wast *inhabited of seafaring men* !” — Ezek. xxvii. 27, 28. xxvi. 17.

At the same time that I draw this contrast let me address the princely and haughty merchant of Albion, and entreat that I may be clearly understood. It is most remote from my wish, that the following observations should in any shape apply to him who is industriously engaged in lawful commerce, to acquire a proper competence for himself, relatives, and dependants; but I point at that accountable being, who thinks not one moment of balancing in the scale the vast interests of time with those of eternity, in consequence of his heart being swelled and puffed up with gorgeous wealth*; and never satisfied with that insatiable love of aggrandisement†, which chains him to the very earth, and absorbs the whole powers of mind and soul, as the only one thing needful‡; and looks down with contempt on his fellow-creatures in humble circumstances. I would solemnly say to those individuals in such a state of mind, "Go to Tyrus, that mournful scene of desolation, once the most proud city §

* "Thus saith the Lord, Let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord." — Jer. ix. 23, 24.

† "A man's life consisteth not in the abundance of the things which he possesseth." — Luke xii. 15.

‡ "He that loveth silver shall not be *satisfied* with silver, nor he that loveth abundance, with *increase*. This is also vanity." — Eccl. v. 10.

§ "By thy great wisdom, and by thy traffic, hast thou

on the face of this earth; where you will find how awfully, and to the very utmost letter, the righteous and threatened vengeance of God has been fulfilled *, and exhibiting an eternal monument of the instability of all human greatness." — There, to his mind will conviction be powerfully brought home, of the vanity of riches, and all those unbounded stratagems which are exercised in order to pile up wealth to an enormous extent; upon which his heart is fixed as an *idol* †, *and only portion in this life*. In a word, those wrecks remaining of the once exalted superiority of proud Tyre, the hearts of whose merchants were so highly elevated with pride on account of their opulence ‡, will teach an impressive lesson; and also instruct that one day must arrive, when, however un-

increased thy riches, and *thine heart is lifted up* BECAUSE OF THY RICHES." — Ezek. xxviii. 5.

"Behold, I am against thee, O thou *most proud*, saith the Lord God of Hosts; for thy day is come, the time that I will visit thee." — Jer. l. 31.

* "I will cast thee to the ground.

"Thou shalt be a *terror*, and never shalt thou be any more.

"And they shall know that I am the Lord, when I shall have EXECUTED JUDGMENTS in her." — Ezek. xxviii. 17. 19. 22.

† "Go to now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupt, your gold and silver is cankered, and the rust of them shall be a *witness* against you." — James v. 1—3.

‡ "What hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?" — Eccl. ii. 22.

bounded, in point of extent, the mass of wealth may have been, all recollection of it will be blotted out; and those great cities where the proud man now fares sumptuously laid level with the dust, and neither recognize him nor his unbounded treasures.*

Taking the fact as related by Josephus, a correspondence had taken place between Kings Solomon and Hiram, previous to building the temple, explanatory of that friendship subsisting between these monarchs, as confirmed by the history given in the book of inspiration†; and it may be interesting to introduce here to the notice of the reader, the tenor of it according to this historian.

King Solomon to King Hiram, greeting.

“Be it known unto thee, O king, that my father David had it a long time in his mind to erect a temple to the Lord; but being perpetually in war, and under the necessity of clearing his hands of his enemies, and making them all his tributaries, before he could attend to this great and holy work, he hath left it to me, who

* “There is no remembrance of *former* things, neither shall be any remembrance of things to *come*, with those that shall come after.” — Eccl. i. 13.

† 1 Kings v.

in time of peace hath to begin and finish it, according to the direction, as well as the prediction, of the Almighty God. Blessed be his great name, for the present tranquillity of my dominions! and, by his gracious assistance, I shall now dedicate the best improvements of this liberty and leisure to his honour and worship; wherefore I make it my request, that you will let some of your people go along with some servants of mine to Mount Libanus, to assist them in cutting down materials towards this building, for the Sidonians understand it much better than we do. As for the workmen's reward, as wages, whatever you think reasonable, shall be punctually paid them."

The above letter, combining the principles of wisdom with those of piety, was followed by this answer.

"Nothing could have been more pleasant to me, than to understand that the government of your blessed father is devolved, by God's providence, into the hands of so excellent, so wise, and so virtuous a successor. His holy name be praised for it! That which you write for shall be done with all care and good-will; for I will give orders to cut down and export such quantities of the finest cedars and cypress-trees as you shall have occasion for. My people shall bring them to the sea-side for you, and from thence

ship them away to what port you please, where they may be ready for your men to transport them to Jerusalem. It would be a great obligation, after all this, to allow us such a provision of corn, in exchange, as may stand with your convenience; for that is the commodity we islanders want most."

The gratification which Solomon experienced by the receipt of this dispatch induced him to take the hint of Hiram, and not only present him with twenty thousand measures of wheat, and twenty measures of the finest oil; but come to a resolution that these supplies should be furnished to him annually.*

The present Archbishop of Tyre is a most venerable personage, well informed, and from having long resided in Rome, enabled to speak the Italian language with perfect facility. On showing him the patent letter I received there, we talked much of that capital, and on his allusion to the Pope, asked, if I had been introduced to him, and he condescended to shake hands with me; and having replied in the affirmative, the eyes of his Grace brightened, and I conceived this information had the effect of prompting him to double his attention to me. Supper being ordered, lights and a cushion were laid upon the floor. He took his place on it,

* 1 Kings v. 11.

sitting cross-legged, with a long pipe at his side, and desired me to follow his example. A piece of carpet was spread out, where I accordingly sat down, and put myself into the same narrow compass ; keeping in view the admonition “ when you are in Rome, do as others there.” This was followed by large oval pewter dishes being brought in and placed on the floor before him, containing mashies of rice, oil, bread, vegetables, with wine and liqueurs. After offering up thanks, and making a sign of the cross, he desired my servant, who was in waiting at a distant part of the room, to sit down and join us. This, however, I objected to, informing his Lordship that in Britain servants were never allowed to sit down in company with archbishops and persons of distinction, or even their masters ; as such an act would be held highly derogatory to their dignity, and abolish distinction of ranks, and therefore expressed a hope he would forgive me for adopting the practice of my native country on this occasion, namely, to allow the domestic just to stand and wait upon me. This refusal I found mortifying in the extreme to my servant, who was anxious to avail himself of the archbishop’s suggestion, since he considered it to be the highest possible honor that could be conferred on him, a Greek, and of the same religious persuasion ; and, indeed, never did

forget it during the future time he was in my service.

I found a tolerably good apartment provided to repose during night ; and early next morning arose, greatly refreshed by a sound sleep, and made preparations for departure, on a further prosecution of my journey.

CHAP. XXVII.

DEPARTURE FROM TYRE. — ZAREPTA, WHERE MIRACLES OF ELIJAH PERFORMED. — ARRIVAL AT SIDON. — FORMER IMPORTANCE OF IT. — ARTS AND SCIENCES. — INVENTION OF THE ALPHABET AND ARITHMETIC. — PRESENT STATE OF IT. — TRADE. — CORRESPONDENCE WITH LADY HESTER STANHOPE. — HER POLITENESS. — GENERAL CHARACTER.

I took leave of the venerable archbishop early in the morning on the 16th of March, and put into his hands a trifle for the poor of his church.

The morning was charming *, and a most brilliant sun arose from his chambers, rejoicing as it were, “to run his course,” when I set off from that lamentable mass of ruins which envelope the once gorgeous city of Tyre, and directed my course to Sidon. I proceeded along shore, then passed the river Cassimir, and halted at a khan on the sea side on the left, calculated to be about half way between Tyre and Sidon, having a most distinct view of the village of Zarepta, on the top of a mountain to the right hand, about a mile distant, and regretted, that from the arrangements I had made, it precluded a possibility of turning off the tract to visit it. This village, though marked with humility in appearance,

* “ Now morn, her rosy steps in the *eastern* clime
Advancing, sow’d the earth with orient pearl.” — MILTON.

has been eminently distinguished for the residence of Elijah *, during a famine in the land of Israel; where the little all presented to the prophet by an inhabitant and disconsolate widow, from her barrel of meal, was rewarded in a manner equally bountiful as it was miraculous †; on whom a higher recompence was conferred, by his restoring to life ‡ that son who was the special object of the

* “ Arise, get thee to *Zarephath*, which belongeth to *Zidon*, and *dwell* there : behold, I have commanded a widow there to sustain thee.” — 1 Kings xvii. 9.

“ But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout the land ;

“ But unto none of them was Elias sent, save unto *Sarepta*, a city of *Sidon*, unto a woman that was a widow.” — Luke iv. 25—26.

† “ And she said, as the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse ; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

“ And Elijah said unto her, Fear not, go and do as thou hast said ; but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son.

“ And she went and did according to this saying of Elijah, and she, and he, and her house did eat many days.

“ And the barrel of meal *wasted not*, neither did the cruse of oil fail, according to the word of the Lord, which he spake by *Elijah*.

“ And it came to pass, after these things, that the son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that there was *no breath left in him*. — 1 Kings xvii. 12—17.

‡ “ And he cried unto the Lord, and said, O my Lord

affection of his benefactor, which brought conviction to her mind, that he was in truth a deliverer sent from heaven. * After taking refreshment, and collecting some beautiful shells which abounded on the shore†, I continued the journey, and arrived at Sidon in the evening, which I had previously perceived from a considerable distance overlooked by the peak of Mount Lebanon, in the direction of Damascus, an elevation adopted as one of those images which frequently occur in the style of sacred historians, expressive of dignity in the Christian church.‡

Zidon, or *Sidon*, owes its name to the eldest of the sons of Canaan §, and comprehended under those "lots" or possessions formally marked out

my God! hast thou also brought evil upon *the widow*, with whom I sojourn, by slaying *her son*?

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God! I pray thee, let this child's soul come into him again.

"And the Lord heard the voice of Elijah, and the *soul of the child came into him again, and he revived.*"—1 Kings xvii. 20—22.

* "And the woman said unto Elijah, By this I know that thou art a *man of God*, and that the word of God in thy mouth is *truth.*"—1 Kings xvii. 24.

† Specimens of these are to be seen in the Hunterian Museum in the University of Glasgow.

‡ "Thy nose is as the tower of *Lebanon, which looketh towards Damascus.*"—Sol. Song vii. 4.

§ "And Canaan begat *Sidon*, his first born."—Gen. x. 15.

to the tribe of Asher.* It appears to have been of greater antiquity than Tyre, although both have been classed in their characters as sisters, arising, most likely, from their contiguity; and publicly considered a city of large extent and importance, since it has been distinguished by the title of "Zidon the Great."† Among various arts and sciences, inventions of the alphabet and arithmetic, operations in making glass, and a distinguished skill in casting and sculpture‡, which has been celebrated, and an unrivalled dexterity in hewing of wood§, will hand down a Sidonian name in the page of history to the latest period of time.

The commercial pursuits also of this people were as lucrative as they were extensive,|| and those abundant materials for purposes of ship-building in the adjoining mountains, espec-

* "And the fifth *lot* came out for the tribe of the children of Asher, according to their families.

"And their *border* was &c. &c., even unto great Zidon." — Joshua xix. 24. 28.

† "And Hebron, and Rehob, and Hammon, and Kanah, even unto *Great Zidon*." — Joshua xix. 28.

‡ "A silver urn, that full six measures held,
By none in weight or workmanship excell'd;
*Sidonian artists taught the frame to shine,
Elaborate with artifice divine.*"

§ "For thou knowest that there is not among us any that can skill to *hew timber like unto the Sidonians*." — 1 Kings v. 6.

|| "Be still, ye inhabitants of the isle; whom the *merchants of Zidon, that pass over the sea, have replenished*." — Isaiah xxiii. 2.

ally about Mount Lebanon, so extolled for its lofty cedars, being within reach, and also commodious ports stretched along a line of coast, enabled them to engage in foreign trade, or according to Scriptural expression, "pass over the sea," and to such an extent as to hold them out highly opulent. Their views were thus directed to all parts of the world; to the then savage shores of Britain, Mediterranean, and even stretched as far as the Black Sea. Of all those enterprises, however, which may be considered most remarkable, and, in itself, deemed, at that time, as great in point of importance as the voyage of Columbus, may be classed one undertaken on account of Necho, king of Egypt. Having taken skilful Phœnician mariners into his services, and sent out great fleets which were dispatched on the Red Sea, through the straits of Babelmandel, in the prosecution of discoveries, boldly cruized; doubled the promontory, now called the Cape of Good Hope; returned during the third year from departure, by Gibraltar, and anchored safely at Alexandria.

Although Sidon may be only occasionally alluded to in the volume of inspiration*, and

* "If the mighty works which were done in you, (Chorazin and Bethsaida) had been done in Tyre and *Sidon*, they would have repented long ago, in sackcloth and ashes."—Matt. xi. 21.

not so frequently mentioned as other places; yet, there is every reason to suppose, that city was comprehended under those honored with the presence of Christ; since it is known that he frequented that particular part of the country, in prosecution of his errands of peace and good-will to a fallen world. * It enjoyed also the presence of his ambassador, in a great apostle of the Gentiles, and in prosecution of the voyage made to Italy, when he visited those brethren who had embraced the Christian faith established there. †

Sidon, as it stands at this moment, is a small town, rising gradually from the sea shore, and exhibits much misery. The climate is considered peculiarly mild; the streets are excessively narrow, many of these under archways, as at Jerusalem; and the inhabitants may be estimated at about seven thousand, fifteen hundred of whom, I was informed, were Christians, who have places of worship; and the Jews also a synagogue. Considering the small extent of this place, trade at this moment is pretty con-

* "But Jesus withdrew himself, with his disciples, *to the sea*, and a great multitude followed him, &c.: and they about Tyre and Sidon, a great multitude, *when they had heard what great things he did*, came unto him." — Mark iii. 7, 8.

† "And the next day we touched at Sidon, and Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." — Acts xxvii. 3.

siderable. Large quantities of silk are gathered in the neighbourhood, abounding with mulberry trees, to which the worm of industry is so peculiarly attached, and executes the very nice and delicate texture of this article. I visited several apartments where the Sidonians carried on operations of weaving; and the article of silk, which was, I think, about the sixteenth century first used by the clergy of England may, in all probability, have been originally exported from this country.* The trade of dyeing also occupies attention, especially in bringing forth gaudy hues; but the red appears to be most predominant of all colours. A chief occupation, however, seemed to be making of boots, shoes, and slippers, with fine Morocco leather. All the gardens are beautiful and luxuriant, and those walls surrounding the town in a state of ruin. On the south side, upon an elevation, is situated a once formidable castle, now in a dilapidated state, reported to have been founded by, and as a place of residence for one of the kings of France, who has been ranked as one of the saints; although, I am rather inclined to think, it was erected for the purpose of guarding this town from invasion. There are also the ruins of a second on a rock in the sea, having a communication with land by a bridge with many arches

* *Note.*—Some of the silk of Sidon may be seen in the Hunterian Museum, Glasgow.

of stone. Vessels ride at anchor under a ridge of rocks, a short distance from shore, but I had not occasion to perceive any at the time I was there.

No person either in Sidon or Tyre acts in the capacity of consul for Britain. These are only stationed in Joppa and Acre, on this line of coast, as I formerly mentioned; and also at Bayreuth, to which I shall afterwards conduct the reader. There is, however, a French consul, named Ruffini; and it is remarkable, that, for almost time immemorial, consuls of that nation have exclusively acted there, and thrown open their doors for the reception of travellers. Since there was no proper convent to which recourse could be had for accommodation, I applied to this gentleman on arrival; who conducted me to a clean and comfortable apartment, in his house, large and commodious, one of the best in town; from whom I received much politeness. The consul appeared to be in a complete state of inactivity, and heartily tired of the place; of which he complained, not only from its remote and solitary situation, but few vessels arriving there; from which he could not calculate even on a moderate revenue for support of himself and family; in short, the emoluments were so exceedingly trifling, he had resolved to throw up the office, and solicited his government for letters of recal.

Having been informed that Lady Hester Stanhope lived at what was formerly denominated "The Convent of Elias," situated in the mountains, about six miles distance, and she had fitted it up in modern style, as a place of residence; I took the liberty of expressing my wish, in a polite note, to have the honor of paying my personal respects to her ladyship. I lamented, however, to find this was impracticable, from her indisposition at the time. We, however, exchanged several communications; when I had abundant proofs, not only of her ladyship's distinguished abilities and liberality of sentiment, but that particular attention towards the traveller; and she requested I would not only freely avail myself of the services of her interpreter, but command the use of horses.

The indefatigable exertions which had been used by my illustrious friend, the Duke of Kent, not only in behalf of suffering humanity, but after the noble example of his revered father*, respecting the interests of a rising generation, in the cause of education, having been touched upon, in the course of our correspondence; it was gratifying to my feelings to find Lady Stanhope speak in such exalted terms of this benevolent Prince, and express a hope, that "she never would forget it was his Royal Highness

* "I hope the time is not far distant, when every poor child in my dominions will be able to read his Bible."—*George the Third.*

who had made a *true British soldier* of a beloved brother she lost in Spain."* Having imparted the way and manner adopted under the system followed in England, patronized by his Royal Highness, in "training up a child in the way it should go †," I presented her ladyship with a copy of the last report published by the Society in London; which I found directing her attention to that rapidity with which the system was spreading over the world ‡, and respectfully entreating that her extensive influence might be called into exercise, to establish the plan at Sidon, and other places, as beneficial effects might be expected to be derived; and the Society, co-operating with her, would use every exertion to promote an object of such importance.

The dragoman, or interpreter of her ladyship, who was fifty years of age, and had more the appearance of a gentleman than any in that character I had seen, was most attentive and communicative; who rode a noble white horse, he had just received from her as a gift. I was ac-

* Presumed to be Major Charles Stanhope.

† "We would cause, as we very easily may, by God's help, all the youth, that now are of the English nation, to be put to learning; and that they should be set about no other business, till they first know how to read English."—*Alfred the Great*.

‡ "About three thousand schools have been established, under this plan, in Britain and abroad; fifty in Asia, and twenty in Africa."

accompanied by him about the town and neighbourhood; conducted to his house; afforded every information; and he mentioned a variety of circumstances respecting the popularity and generosity of Lady Stanhope, who, it appears, adopts the costume so peculiar to the east. Having particularly enquired if her ladyship entertained an idea of returning, to spend the remainder of her days, or paying a visit to England, he observed it was unlikely; and her remains would repose in that quarter of the world in which she had resided so long, and where her attachment was strong. Here I would take the opportunity of confirming the sentiments expressed by this individual, not only with regard to that marked affection and interest manifested on the part of this personage of rank towards the people of Sidon, but the various acts of benevolence exercised by her, whose "heart is open as day to melting charity."

I presume, it may be known to the reader, that her ladyship, who was nearly allied to the late Mr. Pitt, prime-minister, and long directed her attention to his domestic concerns, enjoys a handsome pension from the British government; which, I should conceive, on a calculation of the value of money and prices of articles, may be nearly three times the amount in this country than in England; which enables her ladyship to

stretch forth her hand to promote the happiness and comfort of many around her. No person, in short, can be held in higher estimation ; and more beloved, nay, idolized in that country ; whose name, even to the very lowest class is always in the mouth of an Arab ; by whom she is sometimes styled " Princess," and another, " My Leddie ;" thousands of whom I am disposed to think would, upon an emergency, be at command, and lay down their lives in her cause. In short, her benevolence here is extensive and judicious ; and, in every place I visited, (for she has travelled over the Holy Land), I found the name of Lady Stanhope mentioned, either in one way or other, with the highest veneration and respect. Any letter of recommendation indeed, under her hand, in favour of travellers, may be considered a sufficient passport, and sure to meet with the proper attention.

It has naturally excited surprise, that her ladyship, who is of a highly cultivated mind, and an English-woman by birth and education, should prefer to live in this remote corner of the earth, widely separated from friends in England ; and sarcastic sneers have been most reprehensibly thrown out on this account. But may I not be allowed to ask, since it is the wish of her ladyship, who is unquestionably the most competent judge, to choose a climate suited to her own health

animo remanendi, and contribute to the happiness and comfort of a particular tribe of her fellow creatures; how can her right to this election be called in question any more than that the reader, or his friends, should be blamed for fixing upon any particular spot on the Continent, or elsewhere, as a permanent residence, either for the benefit of health, economy, the promotion of benevolent objects, or other considerations?

In conclusion, I have only further to mention, that among other marks of attention from her ladyship, she sent a note, that if I was disposed to look at a stud of horses, considered to be the best in Arabia, orders would be given to her domestics to turn them out on the road I intended to take on proceeding for Damascus, upon naming the hour when I should proceed thither.

After offering respectful acknowledgements to Lady Stanhope for her politeness, and presenting the consul with a French opera glass, for the hospitality shown during the two days I had been under his roof, I bid adieu to Sidon on the forenoon of the 18th of March.

CHAP. XXVIII.

DEPARTURE FROM SIDON.—LADY STANHOPE'S HORSES.—
 JOURNEY THROUGH THE MOUNTAINS.—CONVENT OF ST.
 SALVADORE.—ROMANTIC SITUATION.—AUTHOR TAKEN
 IN VILLAGE FOR DOCTOR.—ANECDOTE OF AN ARAB,
 BLIND FROM BIRTH, IMPLOING TO BE RESTORED TO
 SIGHT.—PASSAGE OVER MOUNT LEBANON.—GREAT AL-
 TITUDE.—DANGER FROM TRAVELLING THROUGH SNOW.
 —VALE OF AVEN.—TRACK THROUGH THE MOUNTAINS.—
 VIEW OF DAMASCUS.—ARRIVAL.—FIRMAN TREATED
 CONTEMPTUOUSLY.—FRANCISCAN CONVENT.—PROOF OF
 THE IMPORTANCE OF PATENT LETTER FROM ROME.

ON the eve of my departure from Sidon, Louis Maron, the interpreter of Lady Stanhope, called with her compliments, and mentioned that, in reference to her communication, domestics were in waiting with horses, about a couple of miles from town, where he had been directed to attend me.

In consequence of this, accompanied by the dragoman, I proceeded to the spot, and found a train of servants richly dressed in the oriental style, leading up and down several beautiful horses. On alighting from my humble mule, he put into my hand a note from her ladyship, descriptive of the names and pedigree of some of the best of these noble animals, which runs thus :

Aba El Haster—Slave of thy Will—the black horse.

Almaz Diamond—the young horse; three years old next June.*

Asfound—The Bird—the white mare; race of the famous *Duher El Omer*, of whose name Volney speaks.

Zara—of the race of Mahomet's fine mare.

Leila—Juliet of the East—the young mare; three years old next October.

Bint as foura—Daughter of the Bird—one year and six weeks old.

After being gratified with a view of the whole of this princely stud, and handing over some piasters to the servants, I proceeded on my journey, taking an eastern direction; and after a short way, struck off to the right hand, and ascended the mountains. It is impossible to convey a description, in adequate terms, of the delightful ride I enjoyed, those sublime prospects which surrounded on all sides, and on looking back on the country I had left, from

* *Note.*—To this beautiful horse, her ladyship, in an accompanying letter, directed the particular attention of the author, as it was her intention to send it “as a humble offering to his Royal Highness the Duke of York, whose name she can never utter without an impression of gratitude.”

these mountains towering with inexpressible Alpine grandeur. The ocean was, to my eye, boundless; the town of Sidon, and its shores, a distant view of Acre, with the diversified valleys, in some parts, affording the richest, and in others the wildest, landscapes; and the whole rendered clear and distinct by a brilliant sun, and serene atmosphere, seemed to be as under my feet; objects of such indescribable magnificence, that were strongly calculated to heighten those devotional sentiments which crowded on the imagination.

I arrived at the monastery of St. Salvatore in the evening, and delivered to a monk for the superior the letter I received from Rome; and in consequence was conducted to an apartment.

Never was a spot that the most fertile imagination can figure, more highly beautiful, romantic, and better adapted, from seclusion, for holy contemplation, than the mountain on which this monastery is founded; bearing a strong resemblance to that of Mount Tabor, in Galilee, formerly described, and commands an extensive prospect of the ocean, with the whole surrounding country. When I enjoyed the holy purity of the air of this place, and its lofty sequestration, my mind was elevated to the contemplation of that Great Being "who

weighed" these "mountains around in scales," and held that "water" in the "hollow of his hand."

From such an elevation, I conceived as if I was looking down on the follies and vanity of this earth, and every sublunary object; and almost reconciled to those opinions which have been entertained in favour of a monastic life. Never could any mind capable of the slightest degree of serious reflection discover a more wide contrast than existed between this peaceful abode, on the pinnacle of a rock, an ear listening to the Almighty worshipped in privacy and silence; and that toil and bustle so conspicuous in the world, where pursuits are so incessantly made after one only idol which never can satisfy the immortal soul, but pierces its possessors with an accumulation of cares, and so many sorrows."*

The ascent to this convent, from the mountain being steep, is difficult; and an industry has been exercised by friars, in fertilizing it, that is remarkable; who have formed gardens from patches of ground among the rocks where vines and vegetables are raised, and afforded

* Timothy vi. 10.

"There is a *sore evil* which I have seen under the sun, namely, *riches kept for the owners thereof to their hurt.*"—Eccl. v. 13.

productions for the operations of the bee*, which supplies an abundance of honey; although, on viewing the mountain, even from a short distance, one would be led to conceive it to be totally impossible to force a single plant, since it is so sharp and craggy; a fact that I apprehend confirms, in a strong degree, one particular passage of Revelation.

Among the numerous monks I met with, there was one, a native of Rome, kept in a constant state of occupation, and executes all the carpenter's work required for the convent, who showed me some neat specimens of his operations in carving. When I first saw this man in his shabby working dress, I looked upon him as a common tradesman employed by the friars; but, on entering into conversation, I discovered he was not only highly useful in that sort of employment but well informed, and possessed ingenuity in other departments. There was opened a large portfolio of drawings made by him; and he contributed considerably by paintings in ornament-

* "He made him ride on the *high places of the earth*, that he might eat the increase of the fields, and he made him to suck *honey out of the rock*, and oil out of the flinty rock."—Deut. xxxii. 13.

"And I am come down to deliver them out of the hands of the Egyptians, and to bring them unto a land *flowing with milk and honey*."—Exod. iii. 8.

ing the church, and the altar. After he had shewn the whole of these, and explained every thing respecting this edifice, he threw open a massy door, when one of the most glorious and extensive panoramic views broke upon us as in a moment, like a flash of lightning; and from this precise spot, there was understood to be enjoyed the finest prospect of the whole face of nature surrounding this monastery, which might be held as falling under the description of a paradise.* It is impossible for words that I can find to convey to the reader a proper idea of the splendid appearance of the setting sun in the east. On this occasion, the great luminary was finishing his diurnal course †, and gliding gradually into the bosom of the sea, surrounded with an infinite number of small rippling clouds, of variegated colours, which were so brilliantly illuminated by his radiance, that they resembled showers of the purest gold‡; and the declining rays appeared

* “ Here the *most daintie paradise* on ground,
Itselfe doth offer to the sober eye,
In which all pleasures plentiously abound.”

SPENCER.

† “ Now the sun the *closing hour* of day
Came onward.”

PARNELL.

‡ “ Now the fair traveller’s come to the west,
His rays are *all gold*, and his beauties the *best*;
He paints the *sky gay* as he sinks to his rest,
And foretells a bright rising again.”

WATTS.

to float upon a vast abyss of fire.* The bell for supper having tolled, the friars collected in a body, in the great hall, where about forty, after arranging themselves in methodical order, sat down. A large book, which I presumed to be the Bible, was placed before Father Pietro, the superior, who presided over the whole, who with raised voice read some portion of it, which occupied a quarter of an hour. The Friars were silent and devout at this moment. The scene was truly solemn, and, combined with the situation of the place, well calculated to make deep impressions on the heart.† All of them afterwards partook of supper, but I was not permitted to join, although, as a favour, allowed to take a view from a corner of the door; when I remarked, that during the repast, they did not attempt to remove the cowls from their heads. After it was finished they retired; when I was allowed to sup, in the hall, alone, upon the fragments, which were carefully collected for my use.

Next morning, the 19th of March, about nine o'clock, after making the usual donation to the poor, for the accommodation afforded, I left the convent. I proceeded by a circuitous and most

* "And I saw as it were a sea of glass, mingled with fire."
— Rev. xv. 2.

† "A life so sacred, such serene repose
Seemed heaven itself."

PARNELL.

fatiguing track, stumbling among the dark mountains, and, after an exhausting day's journey, arrived at Mazra, where I halted for the night, in the hut of the Muleteer Abram, a small village situated at the top of a hill, having an extensive view of mountain scenery.

It may be proper here to remark that of all persons who travel in the east, be their rank what it may, none are more esteemed, or rather idolized than those who have any knowledge of medicine; and great exertions are made to retain them in that particular part, where their advice and prescriptions have been attended with success. I had occasion to bring from London, as I formerly mentioned, a small chest of medicine for my own use; the benefit of which, however, I was frequently obliged to impart to others. On arrival, the muleteer happened to be taken unwell, which I was apprehensive might suspend a further prosecution of the journey for some days. On examining his pulse, and finding there was a slight tendency to fever, I gave him some medicines, after this he went to bed, which fortunately removed his complaint, and he found himself sufficiently recovered the following morning to resume the journey. This trifling circumstance was magnified into one of high importance, and immediately rang among the

inhabitants of the village, who were told, that an English doctor had arrived, who was able to cure all complaints ! A number of young and old, blind, lame, and afflicted with various diseases, collected on the spot, demanded advice, and blocked up the door so closely, it was difficult for me to get out or into the hut; I was, in particular, much amused by one old man being led up to me, who was blind of the right eye, when he turned up his face, and pointing to it, made several motions, accompanied apparently with great eloquence. On asking my servant, who understood the Arabic language, for an accurate interpretation of his sentiments, I was informed, that this man had mentioned he was born blind, and implored me to supply him with a new eye, that he might enjoy the sight of both, as others had around him ! When the total impossibility, however, of this was explained to him, he left the place much affected, shaking his head. At this time the Arabs were troublesome and impudent; they examined my dress, part of it under my cloak, was that of a Christian, for the convenience of riding, namely, pantaloons, with half boots, the heels of which, being encircled with iron, were objects of the greatest possible curiosity, and excited among them a high degree of merriment and laughter. The women here had a fine

set of features, and, for brawny strength, exhibited a strong likeness to those in the highlands of Scotland; their head-dress was in the form of a sugar-loaf, with a long scarf or veil, thrown over it, to conceal the whole face, which was sometimes drawn aside; although when suspicions were entertained they had laid themselves open to observation, the covering was instantly drawn across their countenance, under a sense of shame from the exposure, reserving, however, such a chink, or corner, as afforded them an opportunity of looking to survey the actions of those around them. These veils, as ascertained by the inspired volume, were adopted of old; and particularly in the history of Abimelech and Sarah, are described by the circumlocution of coverings to the eyes *: besides, they appear on some occasions to have been applied for the purpose of carrying articles from one place to another, as in the case of Ruth. †

* “ And unto Sarah he said, Behold I have given thy brother a thousand pieces of silver, behold he is to thee a *covering of the eyes* unto all that are with thee.” — Gen. xx. 16.

† “ Also he said, bring the *vail that thou hast upon thee*, and hold it. And when she held it, he measured six measures of barley, and *laid it on her*, and she went into the city.” — Ruth iii. 15.

CHAP. XXIX.

DEPARTURE FROM ARAB'S HUT. — JOURNEY OVER MOUNT LEBANON. — EXPOSED TO DANGER IN PASSING THROUGH THE SNOW. — DESCENDING TO THE VALE OF AVEN. — MISERABLE KHAN. — JOURNEY THROUGH THE MOUNTAINS. — VIEW OF DAMASCUS. — IMPRESSIONS ON THE FIRST VIEW OF IT. — ARRIVAL. — FIRMAN TREATED CONTEMPTUOUSLY AT THE GATE. — FRANCISCAN CONVENT. — PROOF OF THE IMPORTANCE OF PATENT LETTER FROM ROME. — OBSERVATIONS.

AFTER passing a sleepless night in the hovel of our muleteer, from being attacked with vermin, I mounted my mule at six o'clock the following morning. In descending to a valley, the scenery is woody and romantic, similar to that about Dunkeld, in Scotland; and an air of life and industry was visible, cheering to the spirits, which can only be appreciated by those who have travelled in a solitary manner among the gloomy mountains. Cascades were pouring forth; the cheerful rivulet forcing its serpentine course; the "busy mill" turning round; the "miller" at work; one husbandman sitting under his own fig-tree, and another cultivating his vineyard. I own that I have rarely experienced a more delightful effect from charming scenery than in this neighbourhood. I passed the house of the Go-

vernor, in the village called Muchtara, beautifully situated on an eminence; and a substantial building, the windows of which were barred with iron, similar to those of a prison, but with this difference in the object, namely, that bars of the latter are in the view of preventing prisoners from escaping, whereas those of the former were to defend it from invasion without.

On travelling afterwards through some vineyards and olive-fields, I arrived at the foot of Mount Lebanon, that stands so eminently proud, from its stupendous magnitude. Aware of the fatigue to be encountered in scaling it, I halted, and sat down on a bank, with a keen appetite, to partake of refreshment; and, although this consisted merely of boiled eggs, bread, and raw onions, washed down with the water of a limpid brook, gliding along*, yet the repast was most delicious, after a long ride, and broiled under the powerful heat of the sun.

I ascended the mountain, great part of which was capped with clouds; and, after much toil in walking and riding alternately, stopping short, and panting for breath, was rejoiced on reaching the top, where I found a climate very different

* “ *Hid from the vulgar eye, and sat down
Upon the sloping cowslip-covered bank;
Where the pure limpid stream has slid along.*”

to that which had been left behind, the ground being covered with snow, and the cold intense. I proceeded along the summit for some time, without coming in contact with a human being, or even perceiving a single bird of the air. A dead silence reigned throughout this lonely and desolate region; and as no spot can be conceived more favourable for waylaying and committing robbery and assassination, a traveller does not tread it without entertaining considerable apprehensions for his personal safety. In some parts, the snow lay so deep that it was with the utmost difficulty we forwarded our animals. At one time, the mule which conveyed the baggage stuck so fast, that I concluded it had not only been altogether lost, but I should have also perished, with my servant and muleteer. Had the journey, indeed, been attempted a month earlier, it would have been totally impracticable to have forced any passage across the top of Mount Lebanon.

This mountain has received the appellation of Lebanon from the word *Leban*, denoting white*, and, in all probability, from the snow which remains on its heights during the whole year. It has been peculiarly marked in Scripture, as affording many glowing images and beautiful

* I often had occasion to remark, that for the word *Milk*, the Arabs used that of *Leban*.

metaphors to the sacred writers. In the first place, for instance, we find, that, considered as a peculiarly striking object of grandeur and altitude, it formed one of those supplications, on the part of Moses, to the throne of grace, that he might be allowed by God to behold it.* It was also a barrier to the Land of Promise, and held to be insurmountable, since Sennacherib, in all his pride and confidence, expresses the facility with which he had encountered greater obstacles, and proclaims the inutility of any resistance on the part of Hezekiah †; and it was referred to as a solitude which afforded haunts for beasts of prey ‡, the dangers of which have been remarked by the wise man, in his address to the church.§ Again, the variety of streams, and that fragrance which is diffused by odoriferous plants about this mountain, also furnish proper figures to the in-

* "I pray thee, let me go over and see the good land, that is beyond Jordan, that *goodly mountain Lebanon*." — Deut. iii. 25.

† "By the multitude of my chariots am I come up to the height of the mountains, to the sides of *Lebanon*; and I will cut down the tall cedars thereof, and the choice fir-trees thereof, and I will enter into the height of his border, and the Forest of his Carmel." — Isaiah xxxvii. 24.

‡ "For the violence of Lebanon shall cover thee, and the *spoil of beasts*, which made them afraid, because of men's blood, and for the violence of the land, &c." — Hab. ii. 17.

§ "Come with me from Lebanon, my spouse, with me *from Lebanon, &c. &c. from the lions' dens, from the mountains of the leopards*." — Sol. Song iv. 8.

spired writer*: and to these the eulogium on the graces of the church has also a reference.† The cedars of it also have, in all ages, been celebrated as objects of grandeur, and touched upon as images in antient prophecy. Moreover, the prosperity of the righteous is compared to these‡, which are further employed, to denounce the judgments of God on men of proud and high minds§; and the numbers and growth of these trees form a sublime declaration on the part of one of the prophets.|| Lastly, the conversion of the Gentiles, from the worship of idolatry, to that of the true God, is expressed in terms highly beautiful¶; as also the prosperity of the

* “A fountain of gardens, a well of living waters and streams from Lebanon.” — Sol. Song iv. 15.

† “The smell of thy garments is like the smell of Lebanon.” — Sol. Song iv. 11.

‡ “The righteous shall grow like a cedar in Lebanon.” — Psalm xcii. 12.

§ “The voice of the Lord is powerful, the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars, yea, the Lord breaketh the cedars of Lebanon.” — Psalm xxix. 4.

|| “And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.” — Isaiah xl. 16.

¶ “The wilderness, and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, even with joy and singing, the glory of Lebanon shall be given unto it, &c. They shall see the glory of the Lord, and the excellency of our God.” — Isaiah xxxv. 1, 2.

kingdom of Christ.* It was the cedars of this mountain that afforded such ample materials, and were sent by King Hiram†, to Solomon, who had put so many persons in a state of requisition to cut down and convey these to Joppa, from whence they were transmitted to Jerusalem, for the erection of his splendid temple, on which upwards of 150,000 men also had been employed. In fine, almost every object about this distinguished place combines to point out in the words of inspiration, "the glory of Lebanon."

The traveller who has ascended this vast mountain, cannot fail to be struck with awe and astonishment. All those objects he has left behind, and considered at one moment as great, appear to diminish at every step he takes, and absolutely dwindle into nothing. He is surrounded by frightful excavations, torrents, and volumes of cloud rolling hurriedly down, piercing every cavern, and threatening to envelope the

* "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." — Isaiah ii. 2.

† "So Hiram gave Solomon cedar trees, and fir trees, according to all his desire." — 1 Kings v. 10.

"And Solomon had three score and ten thousand that bare burdens, and four score thousand hewers in the mountains." — 1 Kings v. 15.

whole mountain in complete darkness. Terror possesses him in the ascent, when he passes along the edge of yawning gulphs, being afraid to look on the track he has left behind *, and an entire confidence is reposed, when sitting on his mule, in its sure and steady steps. Ultimately he rejoices at gaining the summit, when he finds all his labour recompensed, and is rivetted to the spot in silent wonder. In this solitude, delighted with the contemplation of many interesting objects, conceiving he has arrived in a new world, beholding a horizon of prodigious extent, and entertaining an idea, from its vast altitude, that he can absolutely grasp, as it were, at command, the whole of this sublunary world, which he now supposes to lie under his feet; his soul cannot fail in being elevated to that Omnipotent Being, sitting upon the circle of this earth, in whose sight the inhabitants thereof appear merely as grasshoppers. It would seem that in proportion as we are raised above the habitations of men, all vulgar sentiments are left behind, and the *soul, in approaching the ætherial regions, shakes off its earthly affections*, and contracts something of invariable purity. At the same time, although the traveller may feel alarm at finding its summit covered with

* "Great heights are hazardous to the weak head;
Soon, very soon, thy firmest footing fails."

snow *, and apprehensive the prosecution of his route may be interrupted, yet he ought to be consoled by reflecting that this may be done in infinite wisdom †, and the place in all probability considered as a depôt for it, till dissolution takes place, under the influence of summer heat, when it will afford supplies of water to the plains below, and fill those brooks which had been dried up by the power of the sun. ‡

By great exertions, and after using every proper caution, I passed through this body of snow to the other side of the summit, when the vast plain of Aven came into view, which is pointed at by one of the prophets §, as signifying vanity from the idolatrous mode of worship of Baal that had taken place in a city situated at the top of this valley, of which I shall have occasion to speak at another time more par-

* "Will a man leave the snow of Lebanon, which cometh from the rock of the field?" — Jeremiah xviii. 14.

† "What strange events can strike with more surprise
Than those which lately struck thy wondering eyes?
Yet taught by these, confess the Almighty just;
And where you can't unriddle, learn to trust."

PARNELL.

‡ "He watereth the hills from his chambers; he sendeth the springs into the valleys which run among the hills." — Ps. civ. 10—13.

§ "I will break also the bar of Damascus, and cut off the inhabitants from the plain of Aven." — Amos i. 5.

ticularly. I descended from Mount Lebanon, and after travelling some time along the plain, crossed a river of considerable breadth and rapidity by a bridge of thirteen arches, and arrived at a khan of the most deplorable description, when I threw myself on the ground, almost in a state of exhaustion, from the fatigue of this arduous day's journey. Early next morning, after paying for the ground-rent of this khan, I set out, and on leaving the plain at some distance from it, travelled over a chain of mountains characterised by great gloom and wildness, and, nearly the whole day, under a scorching sun; without perceiving an object either to delight the eye, refresh the mind, or divert attention. I was led indeed to fear, that a city of so much beauty and extent as Damascus was represented to be, never could be situated in such a wild desert; and concluded that the muleteer had been altogether out of his reckoning, as to the proper route to it. At one particular spot, he stopped short, took hold of my mule, *sans ceremonie*, brought it to the side of the road, and after securing it, observed a profound silence, in which I was disposed to think there was something mysterious. He then spread out some rags on the ground, kneeled down, offered up prayers, and, after occasioning the delay of upwards of a quarter of an hour, unloosed the animal, led it into the road, and desired me to

move forward, offering not the slightest apology for such interruption. This incident cannot fail to remind us of a common practice, during the period Christ was on earth, on the part of those who exulted in the ostentations of devotion, to be seen of men, which called forth his marked reprobation.* After a tedious and weary journey, I came to the top of a rock or precipice, perhaps about 1500 feet in height, just at sun-setting, when Damascus, and all its surrounding beauties in the prodigious plain where it is situated, was on a sudden stretched out before the eye, forming a truly striking contrast to the scenes I beheld along the solitary track over those mountains I had travelled during the whole day, and which excited as much surprise as delight.

I feel myself unequal to the power of properly describing the sublimity and grandeur of that prospect which spread around, and those deep impressions it created on my mind. That part of the plain immediately under the mountain presented the appearance of a vast luxuriant garden; in the centre of it was the city of Damascus, standing in one direct line, running from east to west; through which the pure waters of a river flows copiously, for the use of

* "When thou prayest thou shalt not be as the hypocrites, for they love to pray standing, &c. in the corner of the streets, that they may be seen of men." — Matt. vi. 5.

the inhabitants, as well as the supply of those numerous and rich gardens, which encircle and adorn the city; and a vast waste or sandy desert lies to the right, which leads to Palmyra, Babylon, &c. Never did I behold at any moment a prospect more luxuriant and glorious, and to equal it I can find none, excepting a view from the top of Shooter's hill, near London. I hastily descended this mountain for the city, and my spirits became cheered at the consideration that I had now reached it, after all my toil and labour. After proceeding, by a long winding road, through the gardens in its vicinity, protected with high walls, formed of mud, I reached one of its ports or gates, where I alighted, with the view of walking through the town, leaving my mule in charge of the servant, to follow me; when shortly after he was overtaken by a person that sat at the gate, who rudely demanded a *caphar* or tax for entering the city, which brought to my recollection, that similar offices of tax-collectors must have existed during the time of our Saviour.*

Presuming that the Firman of the Grand Signior would at once operate as an exemption from this demand, it was presented to the person; but he presumed to throw it on the street with

* "As Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom." — Matt. ix. 9.

contempt, exclaiming, that he neither regarded the one or the other ; an act most daring on the part of a mussulman, since for offences comparatively trifling to this he often suffers decapitation. The violence of this individual, and remonstrances on our part, having drawn together a crowd, it was considered prudent that we should leave him, holding out at the same time an assurance that his conduct should be represented to the pacha. After passing through different streets, I arrived at the Franciscan, or convent of St. Paul, situated at the eastern extremity of the town.

I paid my respects to Father Frances Vilardell, the superior, a young man who was roused from his bed of sleep ; and on this occasion I had an abundant proof of the importance of travelling with the patent letter from Rome, to which I have so frequently alluded. Immediately after desiring me to be seated, he asked if I had brought any letter to the convent, from the Grand Superior at Jerusalem, as without this I could not be received within its walls. I answered that I had not, although I met him at Nazareth, and he offered none ; independent of which, I hardly conceived that any recommendation in the shape of a letter, or otherways, was at all necessary, since I had come from England. Notwithstanding this, he looked as if resolved I

should not be permitted to remain, and I thought I would keep him still further in the dark. On affecting to shift the subject, which he always reverted to, and after parrying him off some time, when he repeated those peremptory orders, received on this point, I told him that it was a possible case I might discover some kind of recommendation when I had opened my baggage.

I was then conducted to an apartment, and when I had laid my hands on the Roman letter, I gave it to my servant, to hand to the superior. A short time after, his reverence entered, with the letter in his hands, accompanied by the monks, all of them scraping, bowing, and offering congratulations on my arrival, apologizing for what had been said, and offering to render me all possible service, in consequence of those Papal commands, as they called them, contained in the letter in question; which thus proved to me to be of higher importance than I had originally calculated upon.

I am disposed to think it probable that this hesitation, shown on the part of the superior, to admit me to reside in the convent without some recommendation, might have originated from an imposition too often practised by persons having recourse to such institutions, merely to take up their abode, and live for a length of time, without making the monks any compensation whatever.

CHAP. XXX.

CITY OF DAMASCUS.—POPULATION.—MATERIALS OF BUILDINGS.—EFFECT PRODUCED BY THE SEASONS.—BAZAARS.—PILGRIMS FOR MECCA.—CAFES.—SACRED PLACES ALLUDED TO IN SCRIPTURE.—INTERVIEW WITH MINISTER AND PACHA, TO REPRESENT CONDUCT OF THE GOVERNOR OF LAMARIA.—RESULT.—RISK OF ADOPTING CHRISTIAN DRESS AT DAMASCUS.—DANGER OF PROCEEDING TO PALMYRA.

DAMASCUS ranks as one of those cities of high antiquity, since we learn it is brought into view in the earliest part of the sacred volume, distinguished as a theatre of many extraordinary events, and which stands at the head of Syria.* It was to this place that Abraham repaired in pursuit of those monarchs who had brought his brother into that state of captivity, from which he was rescued by him, and by whom opinions have, indeed, been entertained he was the founder of it.† It was here also, that the indi-

* “For the head of Syria is Damascus.”—Isaiah vii. 8.

† “And when Abram heard that his *brother* was taken *captive* he armed his trained servants born in his house, three hundred and eighteen, and *pursued* them unto Dan.

“And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobab, which is on the left hand of *Damascus*.

“And he brought back all the goods, and also brought again his *brother* Lot, &c. &c.”—Genesis xiv. 11, 15. 16.

ble by the heat of summer, which creates a most offensive dust, and during wind and rain, that occurred one day in particular when I was at Damascus, they appeared to be considerably affected. The wet penetrates, and soaks into the materials, by which they are loosened, and a glut of mud is thus formed on the streets which had been washed from them, and makes it impossible for the pedestrian to move along, without his slippers being rendered useless. It is, therefore, to the effects of these rains that I should apprehend reference is made by one of the prophets and evangelists*; and it is extraordinary, that such brittle composition † should be resorted to, when there are mountains in the neighbourhood that would afford abundant supply of stone for founding substantial edifices. It is remarkable, that of a similar composition, we learn from a recent distinguished traveller, materials were formed for building the tower of Babel, and edifices in Babylon. ‡

* "Therefore, thus saith the Lord God, I will even rend it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, &c. to consume it." — Ezekiel xiii. 13.

"When the flood arose, the stream beat vehemently upon that house." — Luke vi. 48.

† "Whose foundation is in the dust." — Job. iv. 19.

"In Persia, the walls of Ispahan are of clay and straw or sun-dried bricks, and therefore easily dissolved with rain."

THEVENOT and Sir J. CHARDIN.

‡ "The bricks of Babylon are of two kinds, sun-dried and

The accommodation in those houses of a superior class may be said to be backward, where inmates are in a state of complete seclusion, and effectually guarded against all invasion. There is a large quadrangular court *, finely paved, ornamented with plants, fountains, and open at top. The floors of the apartments are covered with carpets, large couches† and pillows‡, where the Turks lie at their ease, in a reclining posture, smoking the finest tobacco, and indulging in every sensual gratification. There are few or no windows to the street, but blank walls, with a gate or wicket, and it is so small as to require those who go in to stoop very low; and such narrow entries of houses must have been alluded to in the expression used by Christ himself, in answer to a question put to him, with respect to the few who should be saved. § The houses are secured with wooden bolts and keys

fire burnt; the former is generally longest, as it is of a coarser fabric than the latter, but its solidity seems by proof to be equal to the hardest stone. It is composed of *clay*, mixed with *chopped straw* or broken reeds, to compact it, and then dried in the sun." — Sir R. K. PORTER.

* "So the *people* went forth, &c. in their *courts*." — Nehemiah viii. 16.

† "He went up to my *couch*." — Gen. xlix. 4.

"Woe unto them that lie on beds of ivory, and stretch themselves upon their *couches*." — Amos vi. 4.

‡ "Woe to the women that sew pillows to all, &c." — Ezekiel xiii. 18.

§ "Strive to enter in at the *strait gate*." — Luke xiii. 14.

large a city, but has a specimen of all that he requires before his eyes at the same time, and in that place where the particular articles are exhibited. The best of these is that of Sinan, founded by Sinan, formerly one of the governors of the city.

The eminent skill of the Damascenes in the operation of making steel, particularly the blades of swords, has been unrivalled, and may be considered as one of the articles of polished life. Knives are also manufactured, and the handles beautifully ornamented with gilded flowers; in short, their ingenuity by inlaying metal with gold, is unequalled, perhaps, by any artificer in Europe. The particular manufacture of silk called damask, was originally invented here, which is fine; as also are the cloths, especially those of a red and purple colour, a robe of which I purchased at a reasonable price; and a representation of it I have attempted to give, in the frontispiece to this work.

Among the different gates of the city is one, where certain articles passing through are exempted from duty, in consequence of being called "The Port of Mecca," and hence may be considered a sort of *via sacra*. Damascus is a marked place of rendezvous for pilgrims, who are to set out on a visit to the tomb of their prophet, whose caravans pass through this par-

ticular gate. As a proof of the benevolence of government, one building, on a large scale has been established for the operation of baking biscuit for their use on the journey. These caravans, it may be remarked, may sometimes consist of some hundreds, nay, I was assured, thousands of people, with an equal number of camels. They are divided into companies, and move along in this form, like troops, each having an officer at the head. Camels, as I formerly observed, have each a bell round the neck, which may be heard at a great distance; and the caravan is preceded by trumpets being blown, which, we learn from the book of truth*, was also adopted as signals by the children of Israel, in the course of their journies.

Contiguous to the city is a field, which has been set apart for the Mahomedans drawing out their troops, for the purpose of exercising military manœuvres. There are places of enjoyment and recreation in the gardens, and on banks of the river, where the delightful native Damask rose is to be seen, throwing forth its sweets. A café is most attractive, capable of containing about a hundred persons, one of these is in a

* "Make thee two trumpets, &c. that thou mayest use them for the calling of the assembly, and for the journeying of the camps." — Numbers x. 2.

"When ye blow an alarm, then the camps that lie on the east parts shall go forward, &c. &c. — Id. x. 5. 6.

small island surrounded by the river; where, under shades of trees, and squatted on mats, the Turks, who always court the most cool retreat, loiter, and regale themselves with smoking pipes, the hooka, and drinking coffee, sherbet, &c. In the city are a number of cafés, similar to public-houses in England, the coverings and roofs of which are supported with rows of pillars, having no floors but the bare earth, levelled, beat into a solid substance, where wooden benches are formed around, and many of them covered with cloth, to imitate sofas. Paltry as these places appear, to the eye of a Briton, they are regarded by the Damascenes as handsome, who crowd to them, enjoy smoking, pass hours in indolent ease, and, from that contentment which marks the countenance, appear perfectly satisfied; they are in the enjoyment of high luxuries. Provisions are in abundance in Damascus, and the finest fruits reasonable in price. The wines are stronger than those I had met with in any country I had travelled, of which I can speak experimentally. Having quaffed a small tumbler of wine, at entering the convent on arrival, in consequence of having been overpowered with fatigue and heat, under an idea it might be refreshing and light, like those of France, I was thrown, almost immediately, into a state of stupidity, or slight intoxication, which put me on my guard as to repeating the libation.

I had occasion to mention the marked prejudice which arose on the part of the Mussulman to the costume of a Christian, and the insult received, when at one time I had availed myself of it, in walking about Jerusalem, since this dress recalls to his mind those strict principles of faith* on the part of Christians, so diametrically opposite to those professed by himself. The peculiar offence which this occasions, applies, indeed, to all parts of the Holy Land where any Mahomedan is to be found, but in none more marked and despised than at Damascus. In that city, there exists the deepest rooted hatred against it; but above all to the hat being worn, in consequence of the city being esteemed peculiarly sacred. I recollect being advised to be extremely cautious in assuming any part of the Christian dress; and that if I presumed to walk about with a hat on my head, the greatest risk was encountered of forfeiting my life.

I cannot attempt to describe all that attracts the attention of travellers in Damascus, but considering the sole motive that prompted me to visit a place so remote, and the reflections I have endeavoured from time to time to embody in the present narrative, it may be expected that I should describe those special objects respecting

* "We Christians have certainly the best, the holiest, the wisest, and most reasonable religion in the world." — TILLOTSON.

the Christian dispensation which exist at this moment, and in confirmation of the evidence of its authenticity.

In the first place, I may observe, that little more than a quarter of a mile from the city, is the spot where Paul, as he was about to enter its gates, breathing out threatenings and slaughter against the Christians *, was arrested in his persecuting career, encircled with a great celestial luminary or radiance of glory †, and struck blind by the powerful arm of Omnipotence; when, at that memorable moment, those confederates who had accompanied him, became speechless by a voice from heaven, thundering in their ears. ‡ From this miraculous conversion may be dated the increase of the church, and that tranquillity which professors of Christianity in the east enjoyed. §

* "As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison." — Acts viii. 3.

† "And as he came *near* Damascus, suddenly there *shined* about him a *light from heaven*."

"And he fell to the earth, and heard a voice, saying unto him, Saul! Saul! why persecutest thou me?"

"And he said, Who art thou, Lord?"

"And the Lord said, *I am Jesus, whom thou persecutest*."

"And he was three days *without sight*." — Acts ix. 3—5. 9.

‡ "And the men which journeyed with him *stood speechless*." — Acts ix. 7.

§ "Then had *all the churches rest*, throughout all Judea, Galilee, and Samaria, and were edified; and, walking in the fear of the Holy Ghost, were multiplied." — Acts ix. 31.

Now, should an infidel peruse these pages, I am fully aware, that this extraordinary, as also other sacred events, in the course of this journey, which I have narrated, will be met with scoffs * and sneers; but I must proclaim to him, that this last act forms a most striking instance of the power † of an Almighty Being, by the eminent sanctification of the man who was originally a notorious blasphemer, and classed among the most violent of enemies, afterwards proclaiming boldly JESUS CHRIST WAS THE SON OF GOD; nay, in that place, and to these very people who had, a short time previous, been the special objects of his blood-thirsty vengeance; to whom he held out an assurance, most solemn, that he found, on a due calculation, all things in this life were loss, when compared with the excellency of a knowledge of his Lord.

The exact spot where this striking visitation took place, is distinguished by masses of elevated gravel and earth, where, on the 25th of January, annually, (a day also set apart in the Church of England, in commemoration of the event,) Christians in Damascus walk in formal procession, and read the history of this striking conversion, given in the Acts of Apostles; on

* 2 Peter iii. 3.

† “Thy right hand, O Lord, is become *glorious in power*; thy right hand, O Lord, hath dashed in pieces *the enemy*.” — Exod. xv. 6

which occasion it is remarkable that the *Pa-cha* of Damascus affords accommodation from Turkish guards, to protect them from insult. Between this particular place and the city, a piece of ground is appropriated for the interment of Christian believers, where a tomb is erected, said to be in memory of an individual named George, connected with the city, who had suffered martyrdom, from having connived at the escape of Paul, and dignified with an appellation of Saint. Here acts of devotion are performed, and one lamp kept burning, where the alms of strangers visiting the place is solicited by the guardian of it in attendance.

When I was returning from this sacred ground, my feelings were affected by meeting a female, in company with another, overwhelmed with grief, weeping aloud, and wringing her hands. On enquiry, I found this to be a custom observed for some days by those who had been deprived of friends by death. The motions she exercised approached, in some degree, to those of the women weeping over the grave at Bethlehem, I formerly alluded to, and did not in the least degree excite the attention of any persons passing along.* A formal annual mourning appears also to be a practice followed out in Persia

* "As we rode into the town, we met a long train of women, filling the air with their lamentations, exposing their faces and breasts, tearing their hair, and weeping piteously."
— CLARK on Cyprus.

for the departed*, and I have seen, in France, letters circulated on an anniversary of the death of persons, among surviving relatives, inviting them to mourn over their dissolution; and, at that particular period, repair to church, to perform acts of devotion. If the deceased was in circumstances which could afford the expense, the church is hung with black on the occasion, and a solemn dirge performed. This ceremony occurs yearly for the late king and queen of France, (at which I was one time present,) under the greatest pomp and solemnity, when the royal family attended.

Secondly, the spot where Paul was secretly let down, under cloud of night †, from the top of a fortification, to avoid the rage of those Jews who attempted to way-lay and sacrifice him for his change of principles. ‡

* "It happened to be the anniversary of the deaths of Hossein and Hassan, the martyred sons of Ali, and the whole Sunni population of the place were screaming their lamentations within the mosques, also clad in mourning." — Sir ROBERT KERR PORTER, on Persia.

† "Then the disciples took him by night and let him down by the wall in a basket." — Acts ix. 25.

‡ "And Paul confounded the Jews which dwelt at Damascus, proving that this is the very Christ." — Acts ix. 22.

"In Damascus, the governor under Aretas the king, kept the city of the Damascenes, with a garrison, desirous to apprehend me; And through a window in a basket was I let down by the wall, and escaped his hands." — 2 Corinthians xi. 32, 33.

Thirdly, the house of Judas, in which Paul was found in an act of prayer, under his new character; this is a miserable cellar or rather grotto, to which access is by descent; all hallowed abodes, as formerly remarked, having been in general taken up in such excavations.

And fourthly, it is a remarkable fact, that the street denominated *Straight* in the word of truth, where this house is situated, and he was restored to sight by Ananias, forms the principal thoroughfare in the city, which is of considerable extent, and falls most literally under that name, since it runs in an EVEN OR DIRECT LINE. *

It will be observed that all these sacred places are to the east of the city, where the convent is situated, and Christians keep in a body, totally distinct from the Turks, this quarter having been, in all probability, selected from those events which had occurred, so interesting to the cause of Christianity, and furtherance of the gospel of peace.

* "And the Lord said unto him, (Ananias,) Arise and go into the street which is called *Straight*, and enquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth.

"And Ananias went his way, entered into the house, and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost.

"And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose," &c.—Acts ix. 11, 17, 18.

The city of Damascus may contain upwards of one hundred thousand inhabitants ; but notwithstanding this great population, how melancholy is the consideration to contemplative minds, there are so few who may be estimated as falling under the name of those who profess that religion which had been preached so boldly within its walls by St. Paul in the name of Emmanuel. This leads me to advert to what I formerly hinted, namely, that a wide field is here opened for the labours of missionaries, or other chosen vessels, to rouse the Mahomedan from his sleep of delusion and security, open his blinded eyes, turn him “from darkness to light, and from the power of Satan to the kingdom of God.”

After I returned to the monastery, I received a visit from Francois Morandi, a Christian, who at one time had been in the service of His Royal Highness the Duke of Sussex, at Lisbon, afterwards physician to the late pacha, and had been waiting some time at Damascus in the view of joining a caravan expected to arrive on its way to Bagdad. He professed himself attached to the English, and offered to render any services. He conducted me to his house, and introduced me to several respectable Mussulmen, when I took an opportunity of presenting them with copies of the Proverbs of Solomon, in the

Turkish language, published by the British and Foreign Bible Society, of London.

Availing myself of the politeness of this gentleman, I communicated to him the barbarous conduct exemplified on the part of the governor of Samaria towards Christians, the insult I personally experienced, and mentioned I had expressly come down to Damascus to represent it to the pacha. I also complained of that conduct from the person at the gate, and disrespect shown to the firman, and he called on the minister, who appointed a time to hear these statements.

I accordingly proceeded with him as interpreter to the office of the minister, and I found him to be brother of the person at Acre, whose countenance had been mutilated by Djezzar; and having discovered among those letters of recommendation I received at Paris, one which had been addressed to another brother, who had died a few days previous to my arrival at Damascus, I presented this letter to the minister, and it insured me most particular attention.

This minister is a Jew by birth, of great bodily strength, corpulent, and the very image of king Henry the Eighth of England. I found him sitting in the attitude of a taylor cross-legged on his shop-board, in a mean apartment, surrounded by several persons. He desired me to be seated on



his right hand, when I put myself in a similar position. During this time, he examined and read over more than once the firman, when a number of slaves entered, bringing coffee and pipes; and after presenting these, Mr. Morandi represented the nature of the complaint, against the governor, and person at the port. On this the minister rose and directed us to follow him to the pacha, who was at another end of the palace, which we did accordingly. I entered an apartment where the pacha was seated cross-legged on a superb carpet, tossing to and fro on his fingers strings of beads, and smoking a pipe; when I was desired to sit opposite to him with Morandi on my right hand, and I also again put myself in the same situation. After clapping his hands, a mode frequently adopted in the East to call forward servants, several slaves brought in pipes and coffee, which were offered us. The minister then threw himself on his knees before the pacha, sometimes lifting his hands, and applying them occasionally to his breast, at others clasping and holding them up perpendicularly, accompanied by a rocking of body to and fro, and bowing his head to the ground. At the first view of this exhibition, I conceived the minister was engaged in some act of Mahomedan devotion, preparatory to addressing his master, but afterwards learned this was an atti-

tude of humility on the part of one person making official representations to another, superior in point of rank. It was with difficulty I could suppress smiling at this particular moment, and attempt to follow out, in some degree, that gravity and taciturnity of countenance, for which Turks are so much distinguished. I have attempted to give a sketch of the interview, and regret that my friends had not been spectators of the whole of such an extraordinary scene. The air of superiority and haughtiness assumed by the pacha was as striking as that deep humility on the part of the minister; and although I was a stranger to the Turkish tongue, yet I could sufficiently comprehend the language of countenance, signs, and judge from the tone of voice, that impression which these statements had made on the mind of the pacha. His eyes enlarged, he pulled up and drew the pipe from his mouth, looked steadily in the face of the minister when prostrate at his feet, and every action, in short, went to show the displeasure the representation had excited. This being ended we left the pacha, and returned to the office of the minister, when he acquainted Mr. Morandi I should receive next day, the opinion of his master.

Accordingly on the following morning I received a polite letter from the minister, express-

ing regret that he could not make a visit to me, from pressure of business, and informing that, with respect to the governor of Samaria, the pacha had sent off express to him, a Tartar, with letters respecting his conduct; and as to the person at the port, he had just been punished by receiving two hundred strokes on the soles of his naked feet, was sent to jail, and a fine imposed upon him.

I was so much gratified at the representation that the conduct of this governor had made on the pacha of Damascus, whose power of all others he had peculiarly dreaded, and that the very long journey I had taken in contemplation of it, had not been in vain; I dispatched an account of what passed, to the convents in Jerusalem, Nazareth, and others throughout the Holy Land. I trust, therefore, the friars were satisfied that a Briton will always be found to plead the cause of suffering humanity, exert himself in maintaining that respect and security, due to those who bear the Christian name, uphold his arm, and, if it be possible, crush those vindictive and inhuman efforts directed on the part of Infidels, to insult and trample those under foot who profess a faith in Jesus Christ, as their only Saviour.

During the time I spent at Damascus, I fell in with one medical gentleman, Monsieur Chaboccean, who was a native of France, and advanced in years. He was very polite to me, and had

lived there with his aged partner a long time. I spent several hours very pleasantly with this venerable man, whose mind was enriched by reading, and observations treasured up in the course of travel.

Having seen all that I desired at Damascus, I now entertained a strong desire to go forward to Palmyra, to see its celebrated ruins, and make it the extreme point of my travel in that direction: I was, however, dissuaded from undertaking the journey on account of danger to be encountered, from Arabs in the desert, between whom and the pacha of Damascus there was a kind of warfare, and the journey was therefore abandoned. Travellers who now attempt the journey from Damascus to Palmyra run risks of falling sacrifices to the fury of Arabs, from a circumstance communicated to the author since his arrival in England, by one friend he had met in the East. This gentleman had been at Damascus some short time after the author had left it, and was deterred from visiting Palmyra owing to the same cause. On his reaching England he had occasion to congratulate himself at the disappointment experienced, as he received letters from some of a party of Englishmen, who had been also dissuaded from undertaking the journey, but resolved to accomplish it, and had set out. The consequence was they were

betrayed by their servants, conducted to a camp of Arabs, stripped, robbed, maltreated, and set adrift in the desert. After experiencing severe sufferings, and on the eve of dissolution, from almost total privations, they reached Damascus with the utmost possible difficulty; and having made a complaint to the pacha, he ordered several heads of the principal persons* in the village of Holms, on the confines of the desert, from which they had set out with mules and guides, to be struck off, and which were brought into Damascus. Let me then respectfully entreat travellers to keep always in view that retribution of blood is never abandoned by the ferocious Arab.† After I had presented the father superior of the convent with donations for his poor, and he had given me a certificate of having visited the city, I departed from Damascus.

* *Note.* — When murders occur in villages, government rarely make a search for those by whom the act is committed, but hold a responsibility is attached to the sheiks of them, or principal persons, whose heads are forfeited if they do not produce the criminal.

† “And if any mischief follow, then thou shalt give *life for life.*” — Exodus xxi. 23.

“And he that killeth any man, he shall surely be put to death. Eye for eye, tooth for tooth.” — Leviticus xxiv. 17. 20.

“Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth.” — Matt. v. 38.

CHAP. XXXI.

DEPARTURE FROM DAMASCUS. — ZACHALE. — BAALBECK. —
 TEMPLE OF THE SUN. — DESCRIPTION OF ITS ORIGINAL
 GRANDEUR. — PRESENT STATE OF THE TOWN AND RUINS.
 — POPULATION. — FRIGHTFUL STORM. — RETURN TO
 ZACHALE. — OPERATIONS OBSERVED ON THE ROOFS OF
 HOUSES, IN CONSEQUENCE OF RAIN. — OFFER MADE BY
 OWNER OF COTTAGE, TO MY SERVANT.

IN the afternoon of the 29th of March, I set out, taking a road nearly in the direction I had travelled from the vale of Aven or Baal, after descending from Mount Lebanon, and enjoying a final view of Damascus from the top of the mountain, where I had the first prospect of this fertile and delicious territory, with all its surrounding beauties. After travelling a short distance, I fell in with some Arabs, of whom some suspicions were entertained from their keeping so close to the side of our mules, and showing an anxiety to bring us into conversation. When a hint was given from the muleteer they were robbers, who, he had reason to suppose, had watched our departure from Damascus, we shortened our pace, and fell behind, until overtaken by other travellers at some distance, following in the same track. By this precaution, we certainly

escaped from being plundered by these savages, who were in rags, with large sticks in their hands, and of the most ferocious aspect.

I halted at a small village in the evening, called by the muleteer Sham, and lodged in a deplorable narrow place, where I slept on the ground, blocking up the door for security with large stones.

Next morning I proceeded, and on reaching the plain, struck across it, in a diagonal direction, to the other side, when I came to another village, called Zachale, upon a commanding elevation, from which I had most sublime views of this extensive plain, bounded on each side by chains of mountains, and just at the going down of the glorious sun. I was conducted to the cottage of a peasant, where he and his family were huddled together in one apartment, who were civil, and accommodated me with one corner of it to repose in. As on former occasions, I passed here a most disturbed night, in consequence of screaming of numerous children on the one hand, a person groaning in bed, from labouring under some disease, on the other; and annoyed by an attack of vermin.

On the following morning, the celestial luminary shone brilliant, gilding mountains, plain, and every object around, with inexpressible grandeur. I set out early, under the expectation

of finishing a visit to Baalbeck, and returning to this village in one day. Nothing remarkable occurred during the journey, beyond that romantic and picturesque scenery which decorates this most extensive vale. About mid-day I reached Baalbeck.

But where, it may be asked, is that man to be found, however distinguished by his composition, or the eloquence of tongue, who can render proper justice to any description of the magnificence of a city of such antiquity? Before I would, with submission, presume to attempt some faint outline of it, let me collect a few scattered thoughts, and silence that admiration to which my fancy may be prone to yield, so often as circumstances occur to recall the exalted grandeur of that noble scene of ruin which may be said to adorn it.*

* "Among the cities which are enumerated by Greek and Oriental names in the geography and conquest of Syria, we may distinguish Ernesa, or Hems; Heliopolis, or Baalbeck; the former as the metropolis of the plain, the latter as the capital of the valley. Under the last of the Cæsars they were strong and populous. The turrets glittered from afar, and an ample space was covered with public and private buildings. In the days of Paganism, both Ernesa and Heliopolis were addicted to the worship of Baal, the sun; but the decline of their superstition and splendour has been marked by a singular variety of failure. Not a vestige remains of the temple of Ernesa, which was equalled in poetic style to the summit of Mount Lebanon, while the ruins of Baalbeck, invisible to the writers of antiquity, *excite the curiosity and wonder of the European traveller.*" — GIBBON.

Baalbeck stands in a spot so exceedingly retired, and at such distance from towns or villages, that it appears, to use an ordinary expression, as entirely shut out from the world. It is situated at an extremity of the upper part of this valley, on the east, and between Mount Lebanon on the west. The great magnet of attraction, which draws travellers to this quarter, is unquestionably to behold those proud and matchless remains of architectural magnificence, more especially the ancient Temple of the Sun, where the god of idolatry was worshipped during those ages of gross ignorance and darkness.

The first object which struck me, on approaching the place, was one circular building of marble, almost in a dilapidated state, crowned with a dome, and resembling the Temple of Hygia, erected by the late Lord Gardenston, over the Well of St. Bernard, near Edinburgh. It is of Corinthian architecture, adorned with rich cornices, and ornamented with figures of eagles, which would lead to the supposition that such an edifice must have been of Roman origin, since that bird was a symbolical representation of this people, as much as an owl is that of the Athenians.

After passing this relic, I came to a lofty pile of building, composed of enormous square stones;

but for what purpose originally designed, it is difficult to calculate. On going beyond it, I entered a noble arcade, of considerable length, constructed of great blocks of masonry, and arrived at the Grand Temple, which baffles all description, and must be seen to be believed and properly understood. Any person who has the slightest taste for beauty of architecture cannot fail to arrive at the highest pitch of admiration, when beholding this famous monument, which is of exquisite workmanship, and, perhaps, the most beautiful model of antiquity in existence.

Taking the edifice in a general point of view, it appears to resemble, in some considerable degree, the church of St. Martin in the Fields, in London, and St. Andrew, at Glasgow, built after that model. The columns which support the whole are fifty-four feet in height, and about six in diameter. On each side there are fourteen pillars, eight of which sustain the east and west porticoes. These lofty objects stand from each other about nine feet, and an equal distance from the wall of the body of this temple. The covering, which stretches from the architrave over the pillar to the wall, is formed of massy stones, scooped out, to resemble an arch; and in the centre of each is a representation of gods or goddesses, which are carved in the most beautiful manner that imagination

can figure. Many of these fine effigies bear evidence of the hands of the Mahomedan having been daringly lifted up against them, who, in prosecution of his hatred, endeavours to spread desolation around, by hurling down the noblest remains of antiquity. I was told, at one time, from not being able to demolish a part of this temple by manual labour, they actually blew it up with gunpowder; the ruins of which are lying about in huge and awful masses.* Some of these relics of sculpture, however, from being so very distinct, appear to have braved all attacks, especially those of Mercury and Jupiter, in the shape of an eagle, carrying off Ganymede in triumph, which are so nicely executed, that they perhaps exceed every thing of the kind to be seen in any country. It would be in vain to describe all those beauties which crowd this stupendous structure, captivate the eye, and overpower spectators with silent wonder. In short, the whole ceremonial of heathen mythology is represented in bas relief, by processions of individuals, victims, &c. in the highest style that the utmost ingenuity and art can exhibit.

To this temple, which has been all along understood as faultless in every part, from that cor-

* " ————— Oh! lamentable sight;

The labour of whole ages lumbers down,

A hideous and mis-shapen length of ruins." BLAIR.

rect taste and symmetry which has been studiously observed, the ascent is by a flight of marble steps, with an entrance bold and most august. The case of the door is about forty feet in height, and thirty feet in width, and approaches in its appearance to the great western entry of the church of St. Paul's, in London; although, in point of beauty, from the rich adorning sculpture, greatly outstrips it.

But what view is laid open to the traveller, on entering this once gorgeous temple. The mind of a spectator, forcibly struck with awe at all that surrounds him, is, as it were, lost in admiring the crumbling ashes of its might and greatness, and almost weeps over the ravages of time, and that barbarous hand which had contributed to its bowing in dust.* The roof, which must have been of corresponding magnificence, is totally demolished, and its interior exposed to all the fury of elements. It is divided into three separate aisles, similar to those in our English cathedrals. The centre one is more than double the width of those on each side. Those pillars which are ranked to form the

* " ————— Cities, their

*Magnific walls and heaven-assaulting spires,
What though in haughty eminence erect;
Vain the poor providence of human art,
And mortal strength how vain !"*

SMART.

aisles are of Corinthian order, and round the walls rows of pilasters, between which are deep recesses, and of considerable height, where formerly there may have stood colossal statues, to add to the further ornament of this temple. At the upper end of it, I ascended by steps to the sanctuary, or altar, appropriated for worshipping of the idol to which the edifice had been exclusively dedicated, richly beautified with festoons of flowers, birds, and fruit, &c. cut out in the most ingenious and natural manner. In this unrivalled monument of Pagan superstition, contemplating the rude age in which it was founded, that degradation on the part of immortal beings to adore inanimate objects, made with their own hands, which have "ears and hear not, eyes yet do not see*;" how deep ought the law of gratitude to be engraven on hearts of creatures, at the present day, from living in a land of gospel-light, where no stocks and stones are held up to be worshipped, but the only living and true God, a spirit, commanded to be adored in spirit and truth, and that there has been put into their hands a volume, containing those truths which are able to make them wise unto salvation.

After satisfying my curiosity, I took a general

* Psalm cxv. 6.

that it was the operation of Solomon himself; and another, the emperor Adrian; but no evidence has been brought forward in confirmation of it, beyond a passage of Scripture, though it is founded merely on conjecture that the description there applies to Baalbeck.* The enormous stones I have alluded to, as being employed in these buildings, may here, with propriety, be compared with a description of those of the splendid temple erected by Solomon.† Their magnitude must indeed have been unquestionable, since they had excited astonishment from the disciples of Christ‡, which was followed by his prediction, that, notwithstanding their ap-

* "Solomon made a house for Pharaoh's daughter, whom he had taken to wife.

"All these were of costly stones, according to the measures of hewed stones, sawed with saws within and without, even from the foundation unto the coping, and so on the outside toward the great court.

"And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

"And above were costly stones, after the measures of hewed stones.

"And the great court round about was with three rows of hewed stones, and a row of cedar beams."—1 Kings vii. 8—12.

† "White and strong, 50 feet long, 24 broad, and 16 in thickness."—JOSEPHUS.

‡ "And as he went out of the Temple, one of his disciples said unto him, Master, See what manner of stones and what buildings are here."—Mark xiii. 1.

"When they looked, they saw that the stone was rolled away, for it was very great."—Mark xvi. 4.

parent strength, they should be utterly demolished.

But whoever was the author, never could the human mind conceive more extensive and mighty workmanship from those wrecks, wrestling with the ravages of time for an existence. Now what an awful and instructive lesson do such spectacles hold out to the pride and vanity of man, and instability of all human grandeur!* The very names of the founders of this unrivalled temple, and all its attendant edifices, cease to be reminded; nay, have never been handed down to posterity. Their memory† is, alas! for ever perished, even from the local traditions of those miserable barbarians, who draw out an existence, almost buried in the overwhelming ruins; who are impressed with belief, not that these were either planned by ingenuity, and executed by the labour of human creatures like themselves, but are absolutely operations of the infernal enemy of mankind.

* “ The cloud-capt towers, the *gorgeous palaces* ;
The solemn *temples*, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind !” SHAKESPEARE.

† “ All *flesh is grass*, and all its *glory fades*,
Like the fair flower dishevell’d in the wind ;
Riches have wings, and *grandeur* is a dream.”
COWPER.

I walked to a rock about half a mile from the town, which affords convincing proof, that the immense stones of which these buildings were composed, must have been taken from it, in consequence of the vast excavations made there. I remarked in particular, a huge stone, which had been cut, and prepared to be removed, and, on measuring, it was about twenty feet in length, seventeen in breadth, and about fourteen in thickness. Although it must have remained in the same spot for ages, yet the stone appeared so very new and fresh, that one would suppose the operation had taken place yesterday; and, like the enormous needle of Alexandria, lies prostrate, defying all human power to move it from its firm situation.

The city of Baalbeck, which appears to have been surrounded by walls, must have been one of peculiar grandeur and importance, whose citizens were illustrious by their spirit or pride and luxury, and had great intercourse in the way of trade with those of Tyre, Sidon, and others along the coast; and also Damascus, Babylon, &c. in the interior, when all these cities were in their highest fame * and glory. The place, about a century ago, contained 50,000 inhabitants, and suffered severely from an earthquake. As it exists

* “The best concerted *schemes* men lay for *fame*
Die fast away; only themselves die faster.”

BLAIR.

at present it is very inconsiderable ; the houses being mean, and the inhabitants, may amount from four to five hundred, about fifty of whom are Christians, and marked by extreme poverty. I brought letters addressed to the person acting as governor, (a ludicrous title in such place,) who was from home ; but I was accommodated with one apartment in the house of an illiterate priest, of the Greek persuasion, where I remained all night, as I then found that I could not go over the whole place in half a day. I had often occasion to enter into conversation with some of the natives, who are in the greatest ignorance, attach no sort of value to the beauty and worth of these precious relics of ancient architecture; and having informed them I came from England they expressed astonishment that any person should come from such an immense distance merely to look at “ a number of stones.” Some of the houses appear to have been built from the materials which these ruins so abundantly afford ; others patched and repaired with these ; and the finest Corinthian capitals are broken off, to afford convenient seats at the door. On almost every house there is to be found some inscription on the stones which have been used for its formation.

On the whole, in viewing these invaluable remains of the art, ingenuity, and physical strength

of man, I could not refrain from expressing surprise on finding that a spot of such interest should have been visited by so few of those travellers who have run over Egypt, Greece, Italy, and other countries, in search of ancient images, and marbles; therefore I would now call on the artist and man of taste, to direct his views to Baalbeck, where he will be supplied with the highest antiquities, and subjects for his chisel, the pencil, and contemplation.

After I had viewed all that was attractive there, I intended to have proceeded to Tripoli, and from thence to Aleppo; but the danger having been pointed out from snow, which lay deep on the mountains I should have been obliged to pass, the journey was given up, when I then retraced my steps to Zachale. I had enjoyed yesterday, as I observed, a delightful prospect of the whole plain and surrounding scenery, under a glorious sun, with most serene atmosphere; but to-day beheld it in the wildest and most terrific grandeur. I was unluckily overtaken by storm, which almost came on in a moment, with mighty fury, conveying an idea of the end of all things; during which there was darkness over the whole land*, greater indeed than I had occasion to observe at any time of day. The rain, emblem-

* "A day of darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains."
Joel, ii. 2.

atical of that mercy which falls from heaven, as represented by the English bard*, descended in torrents, and, forcing its way by pouring down the mountains, was swept along, and converted into volumes of thick cloud and mist, by an extreme violence of the wind. The mighty thunder of Heaven† rolled loudly over head, the echo of which repeated the awful reverberation of every peal in a manner most appalling, and those vivid flashes of lightning‡ threatened to shoot forth balls of fire.§ This storm appeared to be more tremendous from the solitary tract I travelled along, and not having come in contact with a single soul. After witnessing the awful and striking grandeur, which had been created by that Almighty Being, in sending forth

* "The quality of mercy is not strain'd,
It droppeth as the rain from Heaven
Upon the place beneath. It is twice blest:
It blesseth him that gives and him that takes."

SHAKESPEARE.

† "'Tis thy terrific voice, thou God of power!
'Tis thy terrific voice! all Nature hears it:
Awaken'd and alarm'd she feels its force."

SMART.

‡ "————— The red flash,
His speedy sword of justice."

THOMSON.

§ "When he uttereth his voice, there is a multitude of waters in the heavens;—he maketh lightnings with rain, and bringeth forth the wind out of his treasures."—Jeremiah li. 16.

messengers "to fulfil his words*," I reached the village completely drenched with rain, and found my clothes almost useless.

On return to the village of Zachale, where, it may be proper to observe, that almost the whole of the population, consisting of 2000, are Christians, I perceived the inhabitants busy in drawing rollers over the roofs of their houses, which are flat, like sort of terraces, covered with a composition of mud and gravel; and during a fall of rain, it appeared favourable to smooth these over, so that they might harden after the operation of rolling, and during the heat of sun.

At taking leave of our villager, who afforded accommodation in his cottage, I was amused at his expressing to my servant an anxious wish that he should marry and take with him his only daughter, who, in point of countenance and strength, resembled a female of the "heath-covered mountains of Scotia." This, however, he declined, and jocularly informed him that the baggage on the mules had been already sufficiently heavy.

* "Praise the Lord, mountains and all hills, fire and hail, snow and vapour, and stormy wind." — Psalm cxlviii. 8, 9.

" ————— The clouds pour'd

Fierce rain with lightning mix'd, water with fire,

In ruin reconciled: nor slept the winds

Within their stony caves, but rush'd abroad."

MILTON.

CHAP. XXXII.

DEPARTURE FOR BAYREUTH. — CROSSING THE MOUNTAINS.
 — WRETCHED KHAN. — VIEW OF TOWN FROM AN EMINENCE. — ARRIVAL. — DRUSES. — DESCRIPTION OF THIS TRIBE. — HINTS TO MISSIONARIES. — OPINIONS ENTERTAINED BY DRUSES OF SOUL AFTER DEATH. — THE CALF AN OBJECT OF IDOLATROUS WORSHIP IN THEIR TEMPLES. — PRINCE OF THE MOUNTAINS. — BAYREUTH. — POPULATION. — ENGLISH CONSUL. — CONVENT.

AFTER rewarding the villager for lodging, I set out early upon the 5th of April, and ascended the mountains, passing along several covered with snow, approaching to a state of dissolution, when, benumbed with cold, I arrived at a deplorable khan on the summit of one of these, where I halted for the night, and slept on the ground in a den, such as an English gentleman would have appropriated for the use of swine.

Next morning I departed by sun-rise, and after travelling some time upon an elevation, a boundless view opened of the country beneath, the mighty ocean, and Bayreuth, which is situated close to the shore. I then descended, and after riding along one of the most steep and broken up roads, arrived at the bottom, passing through

some beautiful gardens and vineyards, a sight most refreshing to the eye, after those cold and barren regions, over which I had travelled. These are almost contiguous to the town, where I arrived in safety ; proceeded to the convent, and after being specially interrogated by a jealous monk, with the door in his hands, as to the country I had come from, my object in travelling, and other questions, he threw it open, when I entered and was shown into a small apartment.

Bayreuth, which has been walled round, is situated upon an edge of the sea, on a rising ground, and to the north side of a promontory, with one small port. It is held as a place of antiquity, and called *Berytus*, which was taken by Baldwin, king of Jerusalem ; and has repeatedly changed masters during the holy contest. About the period of introduction of Christianity, it was distinguished by an institution for a study of jurisprudence, and had the honour of calling into public life, some of the most distinguished civilians. It fell into the hands of the Druses, from whom it was captured by the Turks, who are now masters of it.

This extraordinary tribe is supposed to owe its origin to El Durzi, who came from Persia into Egypt about the eleventh century ; although another account derives their existence

to stragglers of Christian armies engaged in the sacred warfare. Bayreuth, under the reign of Emir Faccardine, their prince, was considered of some importance, who contributed much to its improvement, and the ruins of his stately palace are still pointed out to travellers.

When I was at Grand Cairo, I received a letter of introduction from a friar to Apsire Keysar, the present prince of the Druses, or "of the Mountains," as he is sometimes called, whose residence may be about fifteen to twenty miles distant from the town, to whom it was transmitted; having regretted that circumstances prevented me from visiting him, of whom report was favourable, and he had shewn partiality towards the English as a nation. This extraordinary tribe, which may be calculated at upwards of 100,000, keep close together, as a people, about Mount Lebanon, where (and probably after the manner of the Jews, who considered "it as an unlawful thing to keep company, or come unto one of another nation,") no Mahomedan is permitted to reside. Bayreuth is particularly frequented by them, for the supply of articles they have occasion to use; and I observed several walking on the streets. All accounts seem to point them out as a most unenlightened people, involved in the grossest idolatry and error; and

the variety of circumstances related to me, were absolutely so incredible, that I am almost ashamed to touch upon them in writing. It may appear to some readers extraordinary, that at the present day, rational and immortal creatures should, in place of fearing one only living and true God, be found to kneel down before any inanimate object*; yet it is a fact, that there exists among this sect, the relic of the ancient mythology of Egypt; for the representation of a calf†, covered

* “————— O that men
(Canst thou believe?) should be so stupid grown,
As to forsake the living God, and fall
To worship their own work in wood and stone.”

MILTON.

† “It is the land of graven *images*, and they are mad upon their idols.” — Jeremiah i. 38.

“They have made them a molten *calf*, and have worshipped and sacrificed thereunto.

“Oh! this people have sinned a great sin, and have made to themselves gods of *gold*.” — Exod. xxxii. 8. 31.

“All the gods of the nations are *idols*.” — Psal. xcvi. 5.

“Neither be ye *idolators*, as were some of them,” — 1 Cor. x. 7.

“Thou shalt not *bow down* to them or *worship* them, for I the Lord thy God am a *jealous* God.” — Exod. xx. 5.

“Now if any man build on this foundation, *gold*, silver, precious stone, *wood*, &c. every man's work shall be made manifest.” — 1 Cor. iii. 12.

“Ye shall neither rear you up a *standing image* to *bow down* unto it.” — Lev. xxvi. 1.

“They have no knowledge that *set up the wood* of their graven image, and pray unto a *god* that *cannot save*.” — Isa. xlv. 20.

with gilding, is elevated in their temple, before which they prostrate themselves, and offer up solemn adoration.

This country, in like manner as those I formerly described, throws open a field for the labours of missionaries who are anxious to turn those in darkness to light. I would then strongly recommend them to go to this people, cause them cast down such worthless objects of idolatry, and worship that only name under heaven by which they can be saved, before whom every knee should bow, and tongue confess.*

This mode of worship must powerfully recall to the mind of readers, the interesting account handed down in Revelation, of that resistance which was made on the part of certain subjects of a mighty monarch to those

* "Blessed is the people that *know the joyful sound*: they shall walk, O Lord, in the light of *thy* countenance."—Psal. lxxxix. 15.

"*Other foundation can no man lay, than that is laid; which is Jesus Christ.*"—1 Cor. iii. 11.

"Turn to the Lord, and say unto him, Take away all iniquity, and receive us graciously: so will we render the *calves of our lips.*"—Hosea xiv. 2.

"The extraordinary fact of the preservation of an ancient Egyptian superstition, in the honours paid to a *calf* in Mount Libanus, by those Druses called Okkals."—CLARKE'S Travels.

"From this we may conclude, with reason, that the Druses have no religion."—VOLNEY'S Travels.

commands he had publicly proclaimed, calling on all his subjects to fall down and worship a golden idol; that strong trial of faith exemplified on the part of three of them who resisted the injunction, and miraculous deliverance, accomplished by the power of God, from that blazing furnace into which they were thrown.*

In the course of a history imparted to me of the doctrine of transmigration entertained by these Druses, I was informed, one opinion is, that at death, the souls of persons who had led moral lives, enter into horses who are well fed and kindly treated; and, on the other hand, the vital principle of the wicked, pass into those animals which are starved, and treated with severity by their owners.†

* "Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve *my* gods, nor worship the *golden image* which I have set up? &c.

"Then these men were bound, &c. and were cast into the midst of the burning fire.

"And the princes, &c. saw these men, upon whose bodies the *fire had no power*," &c. — Dan. iii. 14. 21. 27.

† "The Pharisees believed that every soul was incorruptible, but that the souls alone of the good passed into *other bodies*, and that the spirits of the wicked were doomed to everlasting punishment." — JOSEPHUS Bell. Ind. p. 1065. Hudson.

"As to lesser crimes, their opinion was, that they were punished in the bodies which the souls which committed them were next sent into. According to this notion it was,

Again, little respect appears to be paid to the degrees of relationship in the view of marriage, since they intermarry with their nearest kindred, as if no law whatever existed to regulate the intercourse of sexes, marriage being permitted between brothers and sisters. Those who lead a life of celibacy, are particularly distinguished by wearing white turbans. Faccardine, the prince I have alluded to, whose name is mentioned with great respect, was also not exempted from maintaining singular opinions, for he introduced an extraordinary custom, which it is said, his lineal descendants follow, (and, unhappily indeed, many of our own dissipated countrymen observe, though under different motives,) namely, that of turning day into night; proceeding from an idea that princes cannot repose in a state of security excepting during day, when the improper designs of men are more accurately witnessed, and counteracted by their guards; and during night it is incumbent on them to be watchful, lest traitors should take

that the disciples asked Christ, in the case of the man who was born blind, who had sinned, that he should be born blind." — PRIDEAUX's Connect. vol. ii. p. 340.

"The Turks, seeing the stork so attached to the abodes of men, even believe the *transmigration* of the human soul into them." — TUNNERS' Tour in the Levant.

advantage of darkness and sleep, to execute treasonable purposes.*

* As I understand some prince of the Druses paid a visit to the metropolis of this country, it may be amusing to hear the sentiments of Friar Leander on those of his own time :—
 “ I had frequently heard that several individuals, calling themselves princes of Mount Lebanon, had visited Europe; and this made me the more curious to know where they dwelt, and what was the nature of their principality; but not being able to meet with any vestige of them, I at length comprehended that there are certain vagabonds, who, issuing from the den (a) in which they lie concealed, like so many beasts of prey, have had the audacity to appear in the presence of the monarchs of Europe, and to beg their succour against the tyranny of the Turks, by whom, they say, their feudal possessions are occupied. Others have given out, that these long and painful journeys have been undertaken by them to free from the invasions of the barbarians the numerous monasteries of the Blessed Virgin in these parts, and that to collect alms for them, was the chief occasion of their visiting our Europe. Lastly, others propagating the like fables, have so augmented the numbers of the princes of Mount Lebanon, that if a catalogue were to be made of them, it would be much more considerable than that of the princes who are distributed throughout the world. What more especially deceives our Europeans is, that these fellows are well provided with commendatory letters, given them by the missionaries; by the superior of several of the monasteries; by the consuls, and even occasionally by our monarchs themselves. I have been enabled to trace the origin of this fraud; which is this, that on the pretext of piety, and of vows made to visit the holy places of Rome, they, in the first instance, obtained from some missionary, certain letters of recommendation, in which the title of *Shiek* was bestowed

*1) Small grottoes, or caverns, excavated in the sides of the rock.

Nothing is to be seen in the town of Bayreuth very striking to the eye of a traveller, who meets with no insult in the Christian or European costume. The streets are gloomy and narrow; and the inhabitants may be estimated at upwards of 8000, 1500 of whom are Christians. The chief operation I observed carrying on, was that of making wooden trunks and boxes, daubed over with paltry figures in paint, and of such coarse miserable workmanship, that the most clumsy carpenter in any village in Britain would be ashamed to allow

on them, that being the greatest which can be given to the most noble of these vagabonds; and the interpreter, not having found a corresponding word in the Italian, (which in my opinion ought to be *chief*;) has employed the term *prince*, by the abuse of which title, others, perceiving the good effect it had produced with their predecessors, have since continued, for a long time, to impose on the credulous Europeans, adding, according to the circumstances in which they were placed, a thousand impostures. These letters, having been carefully preserved by them, have descended from father to son, and if the latter has not chosen to migrate, he has nevertheless contrived to sell them for a considerable sum to any one belonging to his nation who was desirous to profit by them. The Court of France has repeatedly sent orders to the French consuls not to suffer these impostors to embark; but they have found another route, and travel by land from Constantinople to Vienna, whence they disperse themselves over the other cities, provinces, and kingdoms of Europe, as they can best turn it to their account. Now consider, gentle reader, how infamous these miscreants are, and what a ridicule they throw on our crowned potentates!

to come from his hands. The gardens about the town, which are extremely beautiful, and abound with fruit, are the most interesting objects. Signior Pietro Lorella, an Italian by birth, acts as English consul, under Malagamba, at Acre, who called and took me to his house, and from whom I afterwards received a card to dinner, with the extraordinary address of, "To Mi Lord Inglese Wilson." He showed much hospitality, and took occasion to be loud in his complaints that he had not been permitted to display the English flag, a privilege confined to those consuls at Alexandria and Acre. The official costume of this consul was rather ludicrous, consisting of a long red cloak, with half boots, high cocked hat, like that of a Frenchman, white waistcoat and small-clothes, with a long gold-headed cane, carried in hand, similar to those used by medical characters of the old school.

The convent here is one of the worst I ever entered, and inhabited by a solitary monk, who is extremely poor, and altogether destitute of those comforts to be met with in the other monasteries; and what must seem opposite to that rigid law observed by the brotherhood respecting exclusion of females from residing within, or even entering the walls of these institutions, I found an upper apartment inhabited by a family, consisting of man and wife with

several children, and for the use of it the monk received regularly a sum in name of rent. A garden with fruit trees adjoins the convent, where he pointed out vaults with several coffins, in which the ashes repose of some of those who had fallen at the siege of Acre.

I could not command time to visit the field, at some distance from this place, where it is understood St. George had come in contact with the Dragon; so that after rewarding the monk for his lodging, I proposed to circumscribe the extent of my journey, as originally laid down, and therefore relinquished the intention of visiting Tripoli, Tarsus, and Aleppo, and prepared to embark for Cyprus.

Had the limits of this work admitted, it was my intention to have given full descriptions of the other countries through which I travelled, especially those parts where ambassadors had laboured to propagate Christianity. Since, however, I have found this impracticable, from the detail already given, and relative observations having extended to greater length than originally contemplated, I am under the necessity of giving a rapid sketch only of the future journey, until my return to Britain.

On leaving Bayreuth, I sailed to Cyprus, in company with a medical gentleman, who fully confirmed the fact of the Druses worshipping the

calf, having lately been witness to it.* This place is distinguished by visits received from an apostle "who went through the isle†," preaching the word of God, and joined by Barnabas, a native. I disembarked at Larnica, and proceeded to the convent. Among other places I visited Nicotia, the capital, and on returning from it to Larnica, was surprised at finding myself almost enveloped in a cloud, or thick body‡ of locusts, covering the ground, and skipping like grasshoppers, with hissing noise, and a sight so altogether novel, that it occasioned some degree of apprehension. Any person who has read Scripture with the slightest degree of attention, cannot fail to reflect with horror on these "grievous swarm of flies§," sent forth by the incensed majesty of heaven on a guilty world. The vengeance, indeed, of an almighty

* "The worship of the calf has been doubted, and by some denied; but the existence of this relic among the inhabitants of Mount Lebanon is placed beyond doubt; Colonel Capper informed the author he had witnessed the superstition." — CLARKE'S Travels.

† Acts xiii. 6.

‡ "They shall not break their ranks." — Joel ii. 7.

§ "I will send swarms of flies upon thee, and upon thy servants, and upon thy people, &c. and also the ground whereon they are." — Exod. viii. 21.

"And there came out of the smoke locusts upon the earth, and unto them was given power, as scorpions of the earth have power." — Rev. ix. 7.

power in such visitations can only be figured by those who have witnessed their sweeping ravages; and in some countries the inhabitants actually lay in provisions against famine created by the devastation of locusts.* It has been presumed they have a government similar to that of bees, and when the king rises he is followed by the whole band, but I apprehend this is contradicted by him who was possessed of wisdom.† It is further mentioned that Arabs salt and eat locusts, although I had no opportunity of remarking the fact in any intercourse I had with this tribe, although, on the other hand, there is decisive evidence they were permitted as a species of food under the Jewish dispensation‡, and also partaken by John, precursor of Christ, in the wilderness.§ In allusion to the infelicities of old age, the grasshopper, which I presume to be meant for locust, is also referred to. ||

On return to the convent, having informed the monks of this phenomenon, they treated it lightly, and assured me that at particular seasons

* "He gave their increase to the caterpillar, and their labour unto the locust." — Psal. lxxviii. 46.

† "The locusts have no king, yet they go forth in bands." — Prov. iii. 37.

‡ "Even these of them ye may eat, the locust after his kind, and the bald locust after his kind," &c. — Levit. xi. 22.

§ "And his meat was locusts," &c. — Matt. iii. 4.

|| "The grasshopper shall be a burden, and desire shall fail." — Ecclesiasticus xii. 5.

private audience of the King, and introduced by the Duc d' Chartres, his Majesty also graciously entered into conversation on my journey, and ultimately I reached the shores of Great Britain.

Having now brought my reader to the end of this journey, it only further remains to mention that particular object which prompted me to visit the Holy Land ; with some reflections that naturally arise out of such an undertaking.

And, in the first place, I would beg leave to mention, that the history transmitted to us of the fall of man, — those details given by the prophets, and prediction held out of a mode of recovery by that mercy vouchsafed in the eternal counsels of Heaven, — the union of a divine and human nature in the person of Jesus Christ, — his errand of mercy on earth, — the doctrines taught, and his divinity confirmed by miracles, to astonished multitudes, — laying down his life on the cross as a sacrifice for sin, to satisfy offended justice, and that plan of salvation proclaimed, — moreover, the acts of those ambassadors of his kingdom, who had been sent forth to teach all nations ; — I say, the combination of these several events, so interesting to mankind, operated so strongly on my mind as to create an earnest wish to visit that remote region

which had given birth to them ; the only spot, indeed, on the face of this earth, where objects of a heavenly nature are so eminently calculated to stamp deeply upon an immortal soul feelings of a profoundly reverential and devotional nature.

In the contemplation of this journey, I had for some time been in search, even to advertising in the public prints, for persons to join me, but having found none, I resolved to prosecute it accompanied with a single servant. After taking leave of my royal, and never to be sufficiently lamented, patron, who promoted most essentially this object, and many friends, under an apprehension that it would be for ever, a final adieu, from those calculations I formed of the perils and difficulties attending the undertaking, I departed from the British shore, resigning myself to that great Being, who, in infinite wisdom, overrules the affairs of men.

Arduous as this task was, and great the obstacles encountered, with the severity of those sufferings and privations to which I was forced to submit, I experienced the highest enjoyment of which the human heart is susceptible, a remembrance of which will be cherished with delight to my dying hour. Having "run to and fro" over a wide extent of country, let me express a

* "Many shall run to and fro, and knowledge shall be increased."—Daniel xii. 4.

lowed up by demonstrative proof of that power with which he was armed from heaven, in depriving such officious character of the organs of vision*; an event that struck terror in the mind of that chief person, and founded a firm belief of the truth of the doctrine which had been proclaimed by this chosen vessel of Christ.† I next passed Samos, where he was led in the Spirit‡, distinguished as the place of the nativity of Pythagoras, who taught the principle of an immortality of soul, the unity of a supreme God, infinite, requiring to be worshipped in truth, and with humility of heart. I disembarked at Rhodes, which was also visited by Paul§; afterwards sailed in view of the rocky mountains of Patmos||, sanctified by the presence of

* “ And Saul (who is also called Paul) *filled with the Holy Ghost*, set his eyes upon him, and said,

“ O full of all subtilty and mischief, *thou child of the devil, thou enemy of all righteousness*, wilt thou not cease to pervert the right ways of the Lord?

“ And now, behold, the hand of the Lord is upon thee, and *thou shalt be blind*, &c. And immediately there fell on him a mist, and a darkness, and he went about seeking some to lead him by the hand.”

† “ Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.”—Acts xiii. 9—12.

‡ “ The next day we arrived at Samos.”—Acts xx. 15.

§ “ And it came to pass we came with a straight course unto Coas, and the day following to Rhodes.”—Acts xxxi. 1.

|| “ I John was in the isle that is called Patmos.”—Rev. i. 9.

St. John, where, in exile for the testimony of the truth, he wrote affectionate addresses to the Asiatic churches*, and although in language mysterious, and not level to our limited capacities, yet grand and sublime. I then arrived at Smyrna, where, in consequence of the plague having broken out, and many accidents† hourly occurring, I was for some time in close quarantine, to avoid the contagion, under the hospitable roof of the Rev. Mr. Williamson, English clergyman.‡

A tragical circumstance had just occurred here, which it may be interesting to Christians that I should bring into view.

A Mahomedan of Smyrna, prevailed, by every artifice, upon a young Greek in his service, to abandon the Christian faith, and embrace those tenets of the lawgiver § of the Arabians. After the period of his engagement expired, the Greek

* "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, what thou seest, write in a book, and send it to the seven churches in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." — Rev. i. 10—11.

† An expression used in the East, when death arises from this pestilence.

‡ Note.—The author laments to learn, since his return to Britain, this worthy pastor "of the church of Smyrna," has paid the debt of nature, whose modesty and anxiety in his Christian career, and those exertions made to promote a Bible Society there, were distinguished.

§ Illiterate Barbarian. — GIBBON.

departed, when his conscience appearing to reproach him for the rash act, he went to the Turkish judge, threw down his turban, told him he had been deceived, and that as he was born, he would still live and die under the Christian name. Every effort was made to prevail on him to continue under Mahomedan principles, by offering high rewards, in various shapes, since no act is more affecting to the feelings of a Mussulman, than any of his brethren abandoning those rules laid down by the Koran.* The Greek, however, having rejected every bribe, was put under close confinement, and afterwards brought forth to be decapitated, on a platform erected opposite to one of the principal mosques, when a butcher was employed to perform the operation with a sharp sword.

Entertaining a hope that the Greek might still retract his resolution, especially when the instrument of death was exhibited, these offers were repeated on the scaffold, nay, pressed upon him for acceptance, which were rejected.† On this, the executioner was directed to peel off with his sword part of the skin from his neck.‡ Even this torture did not shake, but strengthened the for-

* A word derived from the Arabic *Korara*, signifying the reading, or that which ought to be read.

† "Him that *overcometh*, will I make a pillar in the temple of my God." — Rev. iii. 12.

‡ "Be not afraid of their *terror*, neither be troubled." — 1 Pet. iii. 14.

titude of this Christian, who loudly exclaimed, "I was born with Jesus, and will die with Jesus!" The moment on uttering these words, his head was struck off at one blow*, in presence of crowds of Greeks, who were drawn to the spot, and having considered their countryman had died a martyr to the Christian faith, they dipped their handkerchiefs in his blood, to retain as a memorial of so remarkable an event. His head was then placed under the arm†, and with the body remained three days exposed to public view, when the Greeks were permitted afterwards to inter it. This, alas! happened to be the third instance in Smyrna of a Christian believer having been sacrificed within the last twenty years, and may it be devoutly wished that it shall be the last.‡

I set out for Ephesus, and remarked, in the course of this journey, several tents pitched in fields, covered with black cloth, and approaching in appearance to those I adverted to at Jericho

* "But and if ye suffer for *righteousness*' sake, happy are ye." — 1 Pet. iii. 14.

† After the decapitation of a *Mohamedan*, his head is placed under the right arm, and in this manner the deceased is interred.

‡ "Our curiosity is naturally prompted to inquire, by what means the *Christian* faith hath obtained so remarkable *victory* over the established religions of the East? To this enquiry an obvious and satisfactory answer may be returned, that it was owing to the convincing *evidence* of the *DOCTRINE* itself, and to the ruling *PROVIDENCE* of its great author." — GIBBON.

and Mount Tabor, as also prodigious flocks of storks flying about, with very large stretched out wings, and have a kind of chatter.* Although these are ranked among unclean birds†, yet they are marked by qualities of an amiable nature, and so attached to the tops of houses‡, they appear under no timidity of being dislodged, where I saw them forming large nests, and on the tops of trees§, who were familiar as sparrows, and, like swallows, these birds have not escaped the observation of prophets, in allusion to a change of residence from the seasons||, which are also held as objects of veneration in Egypt¶, and I think are specially protected in Holland, as well as taken peculiar care of in other countries.**

* "Then lifted I up mine eyes, and looked, and behold there came out two women, and the wind was in their wings, for they had wings like *the wings of a stork*."—Zech. v. 9.

† "These are they which ye shall have in abomination among the fowls, the *stork* and heron after her kind."—Levit. xi. 13—19.

‡ "The Turks think they bring a blessing to the house on which they build."—TURNER'S Tour in the Levant.

"Happy is the man on whose *dwelling the stork* has built her nest."—CLARKE'S Travels.

§ "As for the stork, the *fir-trees* are her house."—Psal. civ. 17.

|| "Yea, the *stork* in the heaven knoweth her *appointed* time."—Jer. viii. 7.

¶ "It is a very great *breach of order, or policy*, to kill any one of these birds in Cairo."—BRUCE'S Travels.

** "Fez has an hospital, richly endowed, for the treatment of lunatics. It is very strange that great part of the funds has been bequeathed by the wills of various charitable testa-

I arrived at Ephesus*, and went over masses of ruins scattered around, from which a spectator is enabled to form some idea of the once magnificence of this famous city, where, notwithstanding all opposition, the word of God grew mightily, and prevailed over idolatry, in consequence of that heavenly and powerful eloquence exercised by the great apostle, assisted by Apollos†, an Egyptian believer, fervent in spirit, who had a most profound knowledge of revealed truth, having brought home conviction to the minds of the Ephesians, (after this city had been in confusion and rage at the destruction of their goddess Diana, and the consequent inutility of those lucrative operations of Demetrius, who made for her silver ornaments‡,) that Jesus was the Son of God, and prompted them to commit their superstitious and costly publications with idolatrous artifices to the flames§, as a public spectacle before all men.||

tors, for the express purpose of nursing *sick cranes and storks, and burying them when dead.*" — Travels of ALI BEY.

* "Unto the angel of the church of *Ephesus* write. These things, saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." — Rev. ii. 1.

† Acts xviii. 24. ‡ Acts xix. 24. § Acts xviii. 19.

|| *Note.* — When I was in Rome, there was pointed out to me, in the house of Lucien Buonaparte, supposed to contain the finest collection of paintings and statues in Italy, a statue said to be that of the goddess Diana, brought from Ephesus.

I returned to Smyrna and embarked for Constantinople, in the view of representing the conduct of the governor of Samaria to His Excellency the British Ambassador, and prevail on him to draw the attention of the Grand Signior, and sorry I am prevented from mentioning further particulars, beyond a formal representation having been made accordingly to the Porte. I passed Mytelene*, recollecting the apostle had visited this spot, and Troy, from which I proceeded up the Dardanelles, and arrived at the Turkish capital. The city stands unrivalled in point of beauty and advantages, and forms altogether such a picture of grandeur as cannot be equalled by any other in the world. †

I had the good fortune on this occasion, with several Englishmen, to accompany Sir Robert Liston in a visit to the different mosques; a privilege conceded on the part of Turks, to British ambassadors, once during an embassy. At entering these, each of us were obliged to throw off his shoes and put on slippers, as if the mosques were less contaminated in the eye of

Recollecting this circumstance when at Ephesus, I made enquiry at the oldest inhabitants, if they knew, or heard their forefathers mention, any statue of this description had been discovered, who said they had not.

* Acts xx. 14.

† *Note.*—I found an edition of the Scriptures was printing here, in the Greek language, at the expence of the Bible Society of London.

the Mahomedan, in the one than the other; and I also regret that my limits will not enable me to give a minute description of them. I had an opportunity of seeing the Grand Signior going on horseback to mosque, in a procession inexpressibly grand and splendid, with his ministers, janisseries, and train of servants, as pedestrians and equestrians, most gorgeously arrayed*; and can only observe, that during the time he passed, a solemn silence reigned throughout the vast crowd assembled, when he preserved a marked steady attitude, casting his eyes right and left, which is construed into marks of condescension towards his subjects. I cannot advert to this capital without naming Lady Wortley Montague, whose memory will never be forgotten by every friend of benevolence, from having discovered the art of ingrafting, or as now called inoculating, with vaciulous matter, to defeat the dreadful ravages of small-pox; of the efficacy whereof she was so fully convinced, by applying it to her own family successfully, and through her ladyship's exertions it was introduced into Britain. Her

- * " All furnish'd all in arms,
All *plum'd* like estridges, that wing the wind,
Bated like eagles, having lately bathed,
Glittering in golden coats like images,
As full of spirit as the month of May,
And *gorgeous* as the sun at midsummer."

SHAKESPEARE.

name will therefore be kept alive in the page of history, from the beneficial effects this remedy has produced, by which the lives and beauty of countenance in Britain have been preserved. This is feelingly expressed in an inscription on a marble monument, by one lady, and from a sense of gratitude of its blessed effects on her own person, and erected over the spot where Lady Montague's ashes repose, in the cathedral of Litchfield, which may with propriety be brought under the eye of readers.*

* Sacred to the memory of
 The Right Honourable
 Lady Mary Wortley Montague;
 Who happily introduced from Turkey,
 Into this country,
 The salutary art of inoculating the small-pox;
 Convinced of its efficacy,
 She first tried it with success
 on her own children,
 And then recommended the practice of it
 To her fellow citizens.
 Thus by her example and advice,
 We have softened the virulence,
 And escaped the danger of this malignant disease.
 'Tis to perpetuate the memory of such benevolence,
 And to express her gratitude
 For the benefit she herself received,
 From this alleviating act,
 This monument is erected by
 Henrietta Inge,
 Relict of Theodore William Inge, Esq.,
 And daughter of Sir John Wrottesley, Bart.,
 In the year of our Lord M DCCCLXXXIX.

I embarked at Constantinople, and arrived at Hydra, from thence proceeded to Athens, where I read on the top of the hill of Mars, and with peculiar feelings, the interesting appeal of St. Paul to the superstitious inhabitants of that city.* I afterwards went to Corinth, where he resided eighteen months, sowing the seeds of the Christian faith†, and labouring at the same time in his own humble vocation.‡ It is a small miserable village, situated under one very lofty mountain, fortified on the summit, and a couple of miles from the sea. I embarked here, sailed to Patras, from thence went up to Corfu, and down to Melita, now named Malta, where he arrived after his escape from shipwreck§: I observed a monument erected to the memory of Sir Ralph Abercromby, and it may not be improper to introduce the inscription here, since it is connected with the death of this general I formerly alluded to.¶

* Acts xvii. 22—31. † Acts xviii. ‡ Acts xviii. 3.

§ “And when they were escaped, then they knew that the island was called *Melita*.” — Acts xxviii. 1.

¶ To the Memory

Of Sir Ralph Abercromby, a native of Scotland,
Knight of the order of the Bath;

A Man

Highly distinguished for his probity,
Magnanimity, consummate courage,
And military talents,

In the several wars of America and Holland.

I embarked here and sailed over to Syracuse*, also honoured with a visit from the apostle; from thence to Cattania, and went to the summit of Mount Etna, which I have also to lament I cannot at present describe; afterwards to Messina, Palermo, Trapani, Marsalla, and Gibraltar. I proceeded

Whom George the 3d, King of
Great Britain,
With the universal approbation of his subjects,
Appointed Commander-in-Chief
Of the British Army in the Mediterranean:
In which capacity,
Completing an expedition to Egypt,
HE,
Although every where opposed by the bravest
Of the troops of France,
In one forcible attack, gained and kept
Possession of the whole of the Egyptian coast.
And in his progress, defeated and suppressed
Their endeavours to oppose him;
Until the British and French armies
Engaging in a sanguinary conflict near
Alexandria,
On the 21st day of March, in the year 1801,
Whilst fighting in the foremost ranks,
And in the very bosom of victory,
He received a mortal wound
In his thigh,
Of which, to the keen regret of all who knew him,
He expired,
On the 28th day of the same month, in the 68th
Year of his age.
He was a commander,

* " And landing at *Syracuse*, we tarried there three days." — Acts xxviii. 12.

from the rock to Malaga, where I received with inexpressible grief, intelligence of my illustrious friend the Duke of Kent having been prematurely cut off in the career of that active humanity* and benevolence, for which he was so eminently distinguished. I travelled to Seville and Aranjuez, passing through the revolutionary army, meeting with no interruption, and reached the capital; where, at an interview with the king, queen, and royal family, to whom I was introduced by his excellency Sir Henry Wellesley, British ambassador, I was asked many questions respecting the Holy Land. I set out for Vittoria, Biscay, Bayonne, and arrived at Paris, where, at a

Eminently conspicuous for his skill in the art of war,
 For his prudence in projecting,
 Bravery in executing his measures,
 And for his unsullied honour in all that
 Concerned the glory of his country and his King.
 His Sovereign and Great Britain were alike
 Grieved at his loss.

Henry Pigot,
 Appointed by royal authority
 Commander-in-Chief of the garrison
 Of British troops stationed
 In this Island, has piously ordered
 This to be raised over the ashes
 Of that excellent and well deserving officer,
 Conveyed hither in public funeral,
 On the 29th day of April,
 In the same year.

* "A rarer spirit never did steer humanity." — SHAKS.

private audience of the King, and introduced by the Duc d' Chartres, his Majesty also graciously entered into conversation on my journey, and ultimately I reached the shores of Great Britain.

Having now brought my reader to the end of this journey, it only further remains to mention that particular object which prompted me to visit the Holy Land ; with some reflections that naturally arise out of such an undertaking.

And, in the first place, I would beg leave to mention, that the history transmitted to us of the fall of man, — those details given by the prophets, and prediction held out of a mode of recovery by that mercy vouchsafed in the eternal counsels of Heaven, — the union of a divine and human nature in the person of Jesus Christ, — his errand of mercy on earth, — the doctrines taught, and his divinity confirmed by miracles, to astonished multitudes, — laying down his life on the cross as a sacrifice for sin, to satisfy offended justice, and that plan of salvation proclaimed, — moreover, the acts of those ambassadors of his kingdom, who had been sent forth to teach all nations; — I say, the combination of these several events, so interesting to mankind, operated so strongly on my mind as to create an earnest wish to visit that remote region

which had given birth to them ; the only spot, indeed, on the face of this earth, where objects of a heavenly nature are so eminently calculated to stamp deeply upon an immortal soul feelings of a profoundly reverential and devotional nature.

In the contemplation of this journey, I had for some time been in search, even to advertising in the public prints, for persons to join me, but having found none, I resolved to prosecute it accompanied with a single servant. After taking leave of my royal, and never to be sufficiently lamented, patron, who promoted most essentially this object, and many friends, under an apprehension that it would be for ever, a final adieu, from those calculations I formed of the perils and difficulties attending the undertaking, I departed from the British shore, resigning myself to that great Being, who, in infinite wisdom, overrules the affairs of men.

Arduous as this task was, and great the obstacles encountered, with the severity of those sufferings and privations to which I was forced to submit, I experienced the highest enjoyment of which the human heart is susceptible, a remembrance of which will be cherished with delight to my dying hour. Having "run to and fro*" over a wide extent of country, let me express a

* "Many shall run to and fro, and knowledge shall be increased."—Daniel xii. 4.

hope, that some of the observations I have introduced in the preceding pages may be admitted as an addition to those descriptions given by travellers who have gone over the same tract.

I travelled through countries where antient prophets had lived in communion with the Father of our spirits, and written for the instruction of those who were involved in darkness.

I was honoured in treading that sacred soil, and my eyes permitted to behold many of those miraculous places eminently sanctified by the presence of Messiah, where miracles were performed to astonished multitudes, that precious life was sacrificed, and his blood of atonement had poured forth to redeem a guilty world.

I sojourned in those regions where holy men were commissioned to declare the word of his power; administer consolation to those broken in spirit; cure all manner of diseases, and proclaim the glad tidings of salvation.

And I was a witness of those dens, mountains, and caves*, where saints had wandered, and concealed their persons under cruel acts of persecution, who also were scourged, tortured †, and

* "Of whom the world was not worthy, they wandered in deserts, and in *mountains*, and in *dens*, and *caves* of the earth." Heb. xi. 38.

† "They were stoned, they were sawn asunder, were tempted, were slain with the sword, &c. destitute, afflicted, tormented." — Heb. xi. 37.

shed their blood for the testimony of their Divine Master ; and among the natives of these countries, degraded as they are at this moment, I had peculiarly marked a thousand minute circumstances in manners and customs, coinciding with those of antient times, which have been unfolded in the inspired page, proving to demonstration, that these are the words of God “ who cannot lie.” *

Had, indeed, the idea presented itself to my mind, that the sacred volume fell under the description of a compiled narrative of the fraud and imposition of priests, as scoffers at religion so often hold out, I must, on the other view, have been abundantly convinced by all that accumulated mass of evidence passing momentarily under my eye, during this travel, that no worm of the dust by a stretch of his highest ingenuity, could possibly have drawn up or compiled a history, so beautifully harmonising in all its parts. The authenticity of it, therefore, rests on a most solid foundation, nay, shall “ ENDURE FOR EVER.” Here I would ask, can its historical detail, for one instant, be presumed to be brought into

* “ The manners and customs of the natives of these countries remain unchanged, since the days of the passage of the children of Israel from Egypt into the land of promise. The *bible* is beyond all comparison, the most interesting, and the most instructive guide, that can be consulted by the traveller in the East.” — *LEGG'S Journey*.

question? Where, I would demand, is there to be found unfolded in any other volume, a more pure and sublime system of morality, so completely accommodated to the understanding and circumstances of every soul, down to the most ignorant of mankind, and the one-thousandth part of similar facts, with respect to manners and usages of other nations, to confirm the description of their classic writers? A moment's attention ought to bring conviction to minds capable of the least reflection, that the Almighty had preserved particular districts in this Holy Land, and kept alive certain antient habits and customs of its inhabitants, to fortify more strongly the truth of his word, if any confirmation of that veracity was found at all wanting, by future ages.

On the other hand, those of other countries have been allowed to fall into oblivion, in order to evince, as it were, to the world at large, that with all that care which has been bestowed on other literature and antiquities, it sinks into nothing, when deliberately weighed in an even scale with those of this chosen spot of earth. So simple in fact is the continued chain of illustrations kept up throughout the whole of the sacred writings, that it must be held as an everlasting miracle, planned in celestial counsel, for that express purpose; and particularly, when it

is taken into consideration, the inhabitants have been repeatedly changed, since the ministry of our Lord upon earth, while those of other countries are lineal descendants of the very men whose writings are held in such estimation by scholars. In this point of view, I own, that I never do reflect on this journey without emotions of awe, mixed with those of delight; indeed, I can hardly peruse a single verse of scripture in my closet, or hear one chapter of it read in church, without bringing to recollection, and under the finest sensations, some spot, image, custom, ceremony, or incident, which had fallen under my observation in the course of this travel, which shows, powerfully, and by most incontestible evidence to my mind, that the scriptures do fall under that special character so exclusively assigned to them, namely, as “given by inspiration of God, and are profitable for doctrine, for correction, and for instruction in righteousness.”*

May I then be grateful that it has pleased Divine Providence in permitting me to have accomplished a journey over that sacred country, with the word of God laid open in my hand, and enabled to compare it with existing appearances and customs; and after the many hair-breadth escapes I made, have been conducted in safety to my native land, and enabled to sit down and re-

* 2 Tim. iii. 16.

duce into writing some observations, with regard to the cause of God, the eternal interests of my fellow-creatures, and the authenticity of that precious volume.*

In now taking leave, there are two descriptions of persons I would beg leave to address.

To believers† in the gospel, I would adopt the Apostolic language, by saying, “I write unto you fathers, I write unto you young men, I write unto you young children‡,” and call on you to stand fast, rejoice§, and be exceeding glad, that the Bible|| has been committed to your trust, conveying such solid consolation under all the trials and afflictions, incident to this mortal state; those “exceeding great and precious promises¶,” and that hope of salvation it holds through the

* “O Earth, Earth, Earth! hear the word of the Lord!”
— Jeremiah xxii. 29.

† “Unto you therefore which *believe* he is precious.”—
1 Peter ii. 7.

‡ 1 John ii. 13.

§ “Let the righteous be *glad*; let them *rejoice* before God, yea let them *exceedingly rejoice*.”—Psal. lxxviii. 3.

|| “*In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.*”—Psal. lxxxix. 16.

¶ “Inestimable book! It heals the maladies of life, and subdues the fear of death. Strikes a lightsome vista through the gloom of the grave, and opens a charming and glorious prospect of immortality in the heavens.”—HEAVEY.

¶ “To an inheritance incorruptible and undefiled, and that fadeth not away, *reserved* in heaven for you.”—1 Peter i. 4.

sacrifice of the son of God.* I say, "again rejoice," go on your pilgrimage, resting on the great "bishop of souls†, always abounding in the work of the Lord," and may "your latter end be that of peace." ‡

But in this maddening age of infidelity, wherein a revolutionary spirit stalks abroad with gigantic strides; and diabolical publications are daily, nay hourly vomited forth, armed with the sharpest stings § of deadly poison, blasphemy, and industriously circulated in every artful shape to catch the eye, that satanic imaginations can suggest; and with an unparalleled effrontery, in open violation and daring defiance, not only of those tremendous judgments held out by the Almighty himself, but the established laws of this land; wherein liars || and enemies of souls have strained every nerve to shake the tenets of Christians; bring the name of the great author of their

* "Holding fast the *faithful word* as he hath been taught."
— Titus i. 9

† 1 Peter ii. 25.

‡ "The end of *that man is peace*." — Psal. xxxvii. 37.

"————— Sure the last end

Of the *good man is peace*. How calm his exit!"

BLAIR.

§ "Ye *serpents*, ye generation of *vipers*, how can ye escape the damnation of hell?" — Matt. xxiii. 33.

|| "Who is a *liar*, but he that *denieth Jesus is the Christ*."
— 1 John ii. 22.

faith into contempt* ; throw his church, and every sacred institution into ruins ; sap the foundations of our holy religion ; undermine, nay, blow up the sacred deposit of this gospel †, and moreover, excite a spirit of disaffection and revolt against the king and government of these realms, and destroy every principle of order and morality ; what ought to be the nature of that language, I should use to these miserable and deluded classes of men who claim the title of

* “Thou didst *blaspheme God*.” — 1 Kings xxi. 10.

“The *name of God is blasphemed* among the Gentiles through you.” — Romans ii. 24.

“Whose mouth is full of *cursing* and bitterness.” — Romans iii. 13.

“Should each *blasphemer* quite escape the rod,

Because the insult’s not to man, but *God* ?” — POPE.

“A man can hardly pass the streets without having his ears grated with *blasphemous* oaths and curses.” — TILLOTSON.

“Where is the right use of his reason, while he would *blasphemously* set up, to controul the commands of the Almighty ?” — SWIFT.

“But if the *gospel* be hid, it is hid to them who are lost. In whom the God of this world hath blinded the minds of them *which believe not*, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” — 2 Corinthians iv. 3, 4.

† “What shall the man deserve of human kind,

Whose happy skill and industry combined,

Shall prove (what argument could never yet)

The *Bible an imposture and a cheat* ?

Where should the living, weeping o’er his woes ;

The dying, trembling at the awful close ;

scoffers*, sceptics, and atheists†, and, mere worms of the dust, who would dare to presume by treasonable acts to insult, and lift up their puny arm and venomous tongue against the sovereign majesty of Heaven, trample the son of God under foot, and count the blood of the covenant as an unholy thing?

In the expectation, that this will be “a convenient season‡,” I would observe, “thou art inexcusable, O man! whosoever thou art §,” to whom. “belongeth shame, and confusion of face||;” how can you expect to escape the righteous judgment of Heaven¶? I would call upon you by the “mercies of God **,” to look

Where the betrayed, forsaken, and oppressed;
The thousands whom the world forbids to rest;
Where should they find (those comforts at an end,
The scripture yields) or hope to find a friend?”

COWPER.

* “Knowing this first, that there shall come in the last days, *scoffers, walking after their own lusts.*” — 2 Peter iii. 3.

† “—— Atheist! use thine eyes,
And having viewed the order of the skies,
Think if thou canst, that matter blindly hurl'd
Without a guide, should frame this wondrous world.”

CRERCH.

“It is the common interest of mankind to *punish all those who would seduce men to Atheism.*” — TILLOTSON.

‡ Acts xxiv. 25.

§ Romans ii. 1.

|| Ibid. xii. 1.

¶ Ibid. ii. 9.

** “*He that believeth not shall be damned.*” — Mark xvi. 16.

upon this gospel, the oldest record in existence upon earth, the object of which being the happiness of mankind*, as containing a precious plan for your escape from divine wrath, with the most profound and serious admiration; "hearken to the prophets †, and search the scriptures ‡, which fully do testify of the Son of God." § It will be found quick and powerful as any two-edged sword; spiritually anatomise your thoughts, and inform your heart of its state by nature and practice; the duties you are called upon to perform towards God and man; that endless happiness reserved for the righteous beyond death and the grave; and those eternal punishments denounced against the guilty, who trample a Redeemer under foot. || I therefore implore you to

* "How readily upon the *gospel plan*,
That question has its answer. What is man?
Sinful and weak, in every sense a wretch;
An instrument, whose cords upon the stretch,
And strain'd to the last screw that he can bear,
Yields only *discord* in his Maker's ear." — COWPER.

† "I have sent also *unto you* all my servants the *prophets*, rising up early, and sending them. Return ye now every man from his evil way, and amend your ways, and go not after other gods to serve them." — Jeremiah xxxv. 15.

‡ John v. 39.

§ "——— Hence ye profane!
Ask not, how can this be?" — BLAIR.
|| Jeremiah xviii. 12.

meditate on that sacred volume, and weigh its precepts and sublime admonitions as the revealed will of Heaven. Let not then the language be repeated, We will walk after our own imaginations*, but ever bear in mind, that it is by this sacred standard you must be judged before a dread tribunal; the authenticity of which you now pretend to doubt, nay, throw altogether aside as a “cunningly devised fable.”

Although this heavenly fountain of truth will remain as a rock in the ocean, “sure and stedfast,” notwithstanding it be assailed with storms and tempests, and shine forth more and more as a refulgent luminary, upon nations yet sitting in darkness, and requires no confirmation from *any* mortal; yet, let me faithfully hold out to such characters, an assurance, that in the course of that journey I made through the Holy Land, I bestowed *some* degree of care and attention, in comparing scripture with those countries and customs it treats of, which I found to be literally accurate, and most strictly faithful. I would therefore express a hope that, under all the internal and external evidences of the reality of this word†, these persons may experience in their own

* 2 Peter i. 16.

† “For the *word* of the Lord is *right*, and all his works are done in truth.” — Psalm xxxiii. 4.

case the same happy conversion as that which was exemplified in the individual who was also similar to themselves, at one time, an unbelieving blasphemer*, and violent persecutor of the Lord of glory and his followers. And further, although in the same gall of bitterness, they may be brought into a state of that grace, in which he also had found himself, and when exclaiming, God be merciful to us sinners, they adopt his own emphatic language, in calculating upon all things in this temporal state, as "loss for the excellency of a knowledge of Jesus Christ." †

Finally, I would earnestly entreat that all Sceptics and such degraded classes of individuals be brought to this firm conviction, that there exists no other mode under heaven‡, by which they can possibly be saved from that eternal wrath denounced against those who know not God, or have a firm belief and confidence

* "And I punished them oft in every synagogue, and compelled them to *blaspheme*." — Acts xxvi. 11.

"Who was before a *blasphemer* and persecutor, and injurious." — 1 Timothy i. 13. Philippians iii. 8.

† "Thus *Heaven* instructs thy mind ———
Depart in peace, resign, and sin no more."

PARNELL.

‡ "Neither is their *SALVATION IN ANY OTHER*." — Acts iv. 12.

in his gospel*, than the name of the Lord Jesus Christ.†

* “When the Lord Jesus shall be revealed from heaven with his mighty angels, in *flaming fire*, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

“Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power.” — 1 THESS. i. 8, 9.

† “Now to him that is of power to establish you according to my gospel, and the *preaching of Jesus Christ* according to the revelation of the mystery which was kept secret since the world began.

“But now is made manifest, and by the *Scriptures of the prophets* according to the commandment of the *everlasting God* made known to all nations for the obedience of faith.

“To God only wise, be glory through Jesus Christ for ever. Amen.” — ROMANS xvi. 23. 27.

APPENDIX.

No. I.

Copy of an indorsation, in English, upon the Firman from Constantinople, written in the Turkish language, and superscribed by the Grand Signior, transmitted to the author, at St. Jean d'Acre, by His Excellency Sir Robert Liston, his Britannic Majesty's Minister at the Ottoman Porte.

Travelling Firman for William Rae Wilson, esq., to go with a Tartar and two servants from St. Jean d'Acre to Syria, to Jerusalem, Gaza, Ramla, Napolos, Adena, Corna, Diarbekir, and adjacent places; to be treated in the most friendly manner, offered every security, protection and assistance, according to the imperial capitulations, and the strict friendship subsisting between the two countries, and furnished with all necessary escorts, wherever occasion may require.

No. II.

Copy of the recommendation of His Excellency, in favor of the author, to the Friars of Convents in the Holy Land.

L'Ambassadeur de Sa Majesté Britannique a l'honneur de presenter aux Très Révérends Pères de la Terre Sainte le Porteur de Billet Monsieur Guillaume Rae Wilson, Voyageur Anglois, auquel il prend un intérêt particulier, et lui recommande à leurs attentions et bontés ordinaires.

Constantinople,
31st January, 1819.

R. LISTON.

No. III.

Copy of the translation of an answer, in the Spanish language, by Father Monon, a Spaniard, upwards of eighty years of age, and oldest monk in the Franciscan Convent, Jerusalem, to a letter of introduction, in the author's favor, written in Italian, by a person of rank in France.

Jerusalem, Convent of the Holy Saviour,
15th February, 1819.

I wish to give you some knowledge of our situation at this moment. The Holy Land is in debt to Turks, Jews, Schismatics, and Hereticks, to the amount of one million and forty thousand piastres.* Of these creditors some cover fifteen, ten, and the more pious eight per cent. The charities of the Catholics are scanty. The customary

The value of a piastre in this country may be equal to 6d. sterling.

presents to the Turks indispensable. The cloth alone in their Lent amounting to thirteen thousand piastres.

For many years I have not seen a farthing from France; and the Holy Land preserves to her all the privileges, as well spiritual as temporal, which correspond to her. God has placed you in the situation which you occupy, and has honored you by making you a knight of the Most Holy Sepulchre, &c.

I omit much which you ought to know,—France being the protectress of the Holy Land. But if you give me permission, although with much labour, and in Spanish, you shall know the truth.

From your most humble

And poor friend,

Who loves you in Jesus,

Friar FRANCIS MONON,

Of the Holy Angels.

No. IV.

Literal copy of an attestation presented to the author on his departure from Jerusalem, in evidence of having seen the different places referred to in the above mentioned journey. This was again transcribed at Nazareth, to which were added, those he had visited there, and in Galilee, and is subscribed by the Grand Superior of the Convent at Jerusalem, whom he had met at Nazareth.

I. D. N. A.

Fr. Saluator Antonius a Melita Ordinis Minorum Regularis Observantiæ S. P. N. Francisci Provinciæ vallis Neli et Melitæ Concionator Lect. Theologus Agregatus jam definitor totius Insulæ Melitæ terræ Sctæ Com-

missarius Sacrae congregationis de propaganda Fide Responsalis missionum Ægypti et Cypri Præfectus in Partibus Orientis commissarius Apostolicus totius Terræ Sanctæ cum plenitudine Potestatis Custos.

Visitator et humilis in Dño servus.

Universis et singulis presentes Literas Visuris fidem indubiam facimus atque testamur quatenus Illustrissimum Dñº Gulielmum Rae Wilson, &c. ex Anglio Regno devotiones gratia sanctorum Locorum peregrinatione suscepta die 1^{mo} mensis Februarii Anni 1819. *Jerosolymam* appulit: inde subsequentibus diebus precipue sanctuaria in quibus Mundi Salvator suum populum dilectum, imo et totius humani generis massam damnatum à miserabili Dæmonum potestate misericorditer salvavit utpotè *Calvarium* ubi cruci affixus devicta morte, cœli januas nobis aperuit *Sepulchrum* ubi Sacrosantum ejus corpus reconditum triduo ante suam gloriosissimam Resurrectionem quievit *Montem Sion* ubi cum discipulis ultimam facit cœnam Eucharisticum Sacramentum instituit iisdem Apostolis jannis clausis post suam resurrectionem aparuit Thome [*the words here illegible*] miserecorditer ostendit et Spiritus Sanctus in igneis linguis descendit; *Sepulchrum Virginis Maria* unde ad cœlos assumpta est gloriosa, *Montem Oliveti* ubi Videntibus discipulis ad cœlos ascendit Dominus suarum pedum vestigia in æternam reliquens memoriam. *Bethaniam* ubi Lazarium quatrduamen a morte suscitavit Hortum *Getsemani* ceteraque alia in et entra *Jerosolymam* constituta Item in *Bethlehem* ubi idem Salvator Mundi de Virgine Mariâ nasci, in Presepio collocari à brutis Calefieri à Pastoribus Venerari a stella indicari a magis adorari et modico lacte passii non est sanè dedignatus et quæ circa *Bethlehem* et in via *Bethlemifica* conspiciunter. *Montana quoque Judæ* ubi

Beatà Virgo Elizabeth Visitavit ortumque habuit Magnus Propheta et Precursor. [*illegible.*] Joannes *Desertum* pariter et antrum ubi idem Precursor per tot annos Mundi consortia fugiens Angelicam potius quam humanam vitam traduxit. Insuper et quæ in Galilea similiter continenter nimirum Domum *Nazareth* ubi Beata Virgo Maria ab Angelo Salutata Meruit Filium Dei concipere incarnatum, *Montem Thabor* ubi idem Dominus se transfigurando gloriam suam tribus discipulis ostendit *Mare Tiberiadis* cujus Mentio sæpe fit in sacris Evangelij paginis, propter assiduam Christi Domini consuetudinem *Flumen Jordanem* cujus aquas suo baptismo consecravit *Sacrum Montem Quarantano* ubi suo Sancto jejuniis nostras epulas damnavit demonumque astitutas propria superavit Virtute Denique in Universa Judea, et Galilea continentur gressibus Domini ac Beatissima ejus matris consecrator et a Peregrinis *Omnibus Visitari solita pie ac devoti visitasse.*

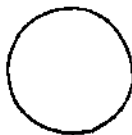
In quorum Omnium et singulorem fidem has manu nostra subscriptus et sigillo majore officii nostri Munus expediri Mandavimus

Datum Nazareth in Anni Sete Visitationis die 25 Feb. Anni 1819.

Fr. Salvat'. Antv. a Melita S. M. Sion,
et Ss. Sepulchri de N. J. C. Guardianus.

The original

a large



bears

seal here.

Mandato R.—in Christo Patris Franciscus Xaverius
à Melita Terre Sancte Secretarius.

No. V.

*Certificate by Friar Francus Vilardell, Superior of the
Convent at Damascus, on occasion of the author's visit
to that City.*

Ego infra scriptus attestor etiam D. Gulielmum Rae
Wilson appulysse in civitate Tolemaidæ ac postea in illa
Tiro et Sidonis ac demum pervenisse *Damasci* ubi
Apostulus Paulus a Deo vocatus Christi fidem confessus
est.

In quorum fidem, &c.

Dat. Damasci die 23 Martii 1819.

Fr. Francus Vilardell

Prs. Damasci.



This represents the Apostle Paul
falling off horseback in fright.

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